Circulation Department

HAPPY New Year! As we begin the second year of WORLD CALL, we want to express our appreciation for the patience and longsuffering of our loyal friends during this first year. We realize the causes you have had for complaint about delays and mistakes. We hope you will continue to let us know whenever you think we have made a mistake. If we have not made the mistake, we want a chance to explain; if we have, we want a chance to correct it. In your New Year's resolutions may we suggest the following:

1. I will read WORLD CALL every month of 1920.
2. I will keep in mind that on account of the advance in cost of paper and other supplies it is now costing nearly $1.50 to produce WORLD CALL; and when I receive notice of my expiration, I will renew the month in advance in order to save extra expense and any delay in receiving the next copy on time.
3. I will send my renewal direct to WORLD CALL, 222 Downey avenue, Indianapolis, and not wait to send it through the local committee. I will just report to the committee that I have sent my renewal to the office.
4. If I change my address during the year, I will plainly write my former address and my new address and send them at once to WORLD CALL office, 222 Downey avenue, Indianapolis.
5. I will try to secure subscriptions for WORLD CALL by talking about it to friends and helping them to realize the interesting reading there is in the magazine; in fact, I will tell them it is the most interesting news I read for it tells of the growth of Christianity throughout the world.

Our January Cover

THROUGH the courtesy of the Art Department of the New York Public Library we are enabled to show on the cover of this number of WORLD CALL a picture of the Bell Tower of Magdalen College, Oxford University, England, from "The Old Colleges of Oxford," by Aymer Vallance, a splendid volume published in 1912 by Scribners.

Magdalen College was founded in 1458 on plans projected in 1448. The tower was begun in 1492 and completed in 1505. Its height is 125 feet to the top of its battlements and 145 feet to the top of its pinnacles. In outside measurements it is 33 by 36 feet. Inside it is 18 by 21 feet. It is pronounced "A monument perfect in proportion and exquisite in detail."

Binders for World Call

MANY of our readers have been asking for binders for the preservation of the successive numbers of WORLD CALL. We are now glad to announce that we can supply binders at $1.50 each, postpaid. The binders are both convenient and durable and each one will hold the twelve issues of a year. The numbers can be inserted by anyone without difficulty. If desired, at the end of the year, they can be taken out and permanently bound by a book-binder and the original binder used again for preserving the file through the year, or the year's issues can be left in the handy binder and a new one purchased for preserving current numbers.

To encourage our readers to preserve their files of WORLD CALL and to facilitate their use, we are furnishing without charge a complete index of the 1919 volume with a title page. A postal card request will bring it.

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

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Answering the Call

ON this and thirty-three succeeding pages appear photographs of students who are now in colleges of the Disciples of Christ and who are definitely committed to and preparing for service as ministers or missionaries.

A fine spirit of cooperation and devotion to the common cause was shown by both the schools and the students in having the photographs made promptly and according to specifications. Considerable expense and no little inconvenience were involved, and all understood that no names would appear in the magazine. Each school may well be proud of its section of the line, but all cheerfully consented to merge their particular interests in the cause as a whole.

The representation of the colleges of the brotherhood that are engaged in preparing young people for Christian service is about as complete as human cooperation ever gets to be, almost unanimous, in fact. We regret that the same cannot be said of each school's line, for in some instances only half of the eligible students are shown in the photographs. But there are enough, 616 out of a possible thousand, if we have counted correctly, to emphasize the idea that we had in mind: the embodiment of God's will for the world's redemption in joyous and vigorous young men and young women of our day.

Of course we would not for a moment intimate that there is no service of God outside of the ministry and the mission field. The training of these is only a small part of the work of our church colleges. Complete figures for this year are not at hand. We know, however, that the number attending our colleges is much larger than last year, aside from the S. A. T. C. Then the twenty-six schools that are cooperating in the Board of Education had 8,398 students, of whom 980 were preparing for the ministry or for missions. Counting all the schools of the brotherhood this year there must be an attendance of not less than nine thousand; and including students in eastern universities and other outside institutions, there are probably over twelve hundred of our young people getting ready for definite Christian service.

This is a great host of thrice-picked students. But, as is explained later, and will appear more fully in February WORLD CALL, it is only a fraction of the number that a vigorous body of a million and a half American Christians ought to be giving to God's service. But the rest are coming as certainly as two million American soldiers followed Pershing's headquarters regiment to France! And their schoolmates who take up other callings will give those who go to the front just as loyal support as Americans at home gave their soldiers abroad. It took the whole nation to do America's part toward winning the war. It will take the whole Church to win the world.

Turn the pages and see these hundreds of America's choicest youth march in review. Extend the line to include the hundreds who have completed their school days and taken up their tasks, all over America and unto the uttermost parts of the earth. Extend it at the other end with not hundreds but thousands who are coming after these, as the actual calls of all the fields and the clear voice of the Lord of the Harvest reach the souls of high school boys and girls. These are they who are to make good forever, and in all the world, the glorious ideals for which four and a half millions of young men in Canada and the United States took up arms. These are to plant and propagate these ideals, and to cultivate good will among men until war between any two peoples on earth shall become as impossible as it is now between Canada and the United States; or even between any two of these states or any two of those provinces.

Hats off to these cadets of the Kingdom of God, soon to be the commissioned officers of His increasing reign!

Hats off to the homes that have given them to God and to humanity!

Hats off to the schools that are training them for their holy tasks!

Hats off to the devoted teachers whose labor of love has never been worthily recognized with either wage or plaudit!

Hats off to the men and women of vision who have given of their money—God's money in their hands—that these schools might live and serve!

"I feel the earth move sunward,
I join the great march onward,
And take by faith while living
My freehold of thanksgiving."

The Son of God goes forth to war, A kingly crown to gain;

TO INFORM THOSE WHO ARE INTERESTED; TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

222 Downey Avenue Indianapolis, Indiana

JANUARY 1920

The Teacher Come from God

TEACHING is essentially a divine service. It is not so much an informing of the mind as a forming of the character. Parents instinctively recognize this as their chief duty. The most common title of the Son of God on earth was Teacher. Anyone who comes in between the parent and the Christ to teach must partake somewhat of the character of each—must come from God—or fail in his mission.

The most glorious annals of mankind, mostly unwritten on earth, but fully recorded in heaven, tell of fathers and mothers who were the parents of their children's souls and not merely of their bodies, of public school teachers who were employed to give instruction in arithmetic and grammar, but also instilled honor and grace into the minds of their pupils, of Sunday school teachers in whom again the Word became flesh, of preachers who "lured to brighter worlds and led the way," of college and university professors who conducted their students up to the very gates of heaven.

Since this generation's chief task is the training of the next generation, these notable examples must be made the common rule. This will not come to pass by chance. Only by conscious and concerted effort have we doubled the yield of corn and made the common run of cattle better than the best of fifty years ago. So in this infinitely more important business the whole process of Christian education must be standardized and systematized from infancy to maturity.

Does the task seem too large to be undertaken? Witness how, under systematic education the entire German people grew into a fighting organism, a war machine. To make a people wholly Christian would be far easier, since man was created in the image of God; it would be infinitely less expensive, since only the normal processes of life are involved and these would be made more productive rather than less. Militarism took years of time from millions of men; perfected Christianity would save years for millions by eliminating idleness and dissipation. Militarism required vast quantities of arms and munitions; Christianity only improves the skill with which the tools of productive peace are used.

The task is as necessary as it is feasible. Nothing but thoroughgoing Christianity can save the world from falling again into a welter of blood—and the time is now.

For the whole vast undertaking the Christian college occupies the same place of vital and strategic importance that the agricultural college does in the improvement of farming and the military school in preparation for war. Here the processes are to be perfected and the leaders trained. For instance: Since the public schools are forbidden to teach religion, and since one hour a week is utterly inadequate, however efficient the Sunday school, some sort of week-day Bible school is immediately necessary. The way has been pioneered at Gary, Indiana. Methods and men and women to make the experiment a movement, and to make the movement universal, must be supplied by our Christian colleges.

Our investment of life and of money in these colleges must at once be scaled up to the Christian redemption of the whole of life and the whole of the world.

His blood-red banner streams afar: Who follows in His train?

Let There Be Light

By H. O. PRITCHARD

THE progenitors of the Restoration Movement were intellectual giants. They were likewise men who had a passion on the subject of education and placed a high estimate on colleges. Of that quartet whose names are more closely associated with the beginnings of the Current Reformation than any others, three were educators and the fourth was a distinguished scholar. Their appeal was always to a sanctified intellect. They were continually accused of having more head than heart. They considered ignorance to be the enemy of truth and light. They stood for a rational interpretation of Scripture as opposed to the vagaries, superstitions and emotionalism of their time. They were intellectual pioneers, blazing out new pathways of light in the midst of sectarian darkness and ecclesiastical ignorance.

Thomas Campbell—the father of the Reformation—was distinguished for his scholarly attainments. He was educated at Glasgow University and Divinity Hall. Although he won distintion as a preacher, he was preeminently an educator. In Ireland he was head of Rich Hill Academy, and upon coming to America he became a schoolmaster in western Pennsylvania. He was one of the first to see the vital and inseparable relation between the Restoration Movement and education. Alexander Campbell followed in the footsteps of his illustrious father. He was the intellectual equal of any man of his time. He, too, was educated at the University of Glasgow. He was a great scholar in every sense of the term. Furthermore, he was a wise man and knew that the cause to which he gave his life could never succeed without colleges—hence Bethany College. In establishing that institution of higher learning, he said, "The cardinal thought in this scheme is our beautiful ideal of education, viz.: that the formation of moral character, the culture of the heart, is the supreme end of education, or rather is education itself. With me *education* and the *formation* of *moral character* are identical expressions." Every intelligent Disciple knows the vital importance which Mr. Campbell attached to Christian education and how he gave the best of his wonderful powers to the building of Bethany College.

Walter Scott, too, was an educator. The popular imagination has pictured him only as a magnetic evangelist. He was that, but he was more. He was a scholar and college president as well. Educated at the University of Edinburgh he was a man of exceptional attainments. There may be some who do not know that he was president of our first college. Bacon College was founded at Georgetown, Kentucky, in 1836—four years prior to Bethany—and of all the men then associated with the Restoration, Walter Scott was chosen to head the enterprise. He was associated with a number of institutions of learning during his lifetime. Barton W. Stone—the fourth member of that immortal quartet—was an honor graduate of Guilford College. As a student he distinguished himself for studiousness. He slept only six or seven hours out of twenty-four, denied himself strong food, living chiefly on milk and vegetables, that he might become a scholar. The last article which ever came from his pen—a letter of advice to a young man entering the ministry, and which was published in the paper which he edited—displays scholarship which for the day in which he lived was truly remarkable. Yes, the fathers of the Restoration Movement were intellectual giants.

And what shall we say of the contemporaries of those men? What of James Shannon, educator and university president, who as a student at Belfast Royal Academy won prizes for scholarship in Latin, Greek, mathematics, moral and natural philosophy? What of John T. Johnson, who founded our first college, who could have gone to the United States senate had he not chosen to be a humble messenger of Christ, and who was fitted by nature and culture to stand before kings? What of Dr. Robert Richardson, thinker, scientist, critic and exegete, whose life of Alexander Campbell is a masterpiece of pure English? What of Philip S. Fall, who founded a college for girls at Frankfort, Kentucky, and who was one of the first trustees of Bethany College? What of W. K. Pendleton, refined, intellectual, scholarly, a graduate of the University of Virginia, and later college president?

And what shall we say of that long list of immortals who followed in their train? What of Robert Milligan, J. K. Rogers, Isaac Errett, B. A. Hinsdale, S. K. Hoshour, O. A. Burgess, H. W. Everest, J. M. Allen, George T. Carpenter, Charles Louis Loos, Addison Clark, Allen R. Benton, Charles

Who best can drink his cup of woe, And triumph over pain,

Carlton, J. W. McGarvey, E. V. Zollars and a host of others? What of those still living—Randolph Clark, B. J. Radford, D. R. Dugan, E. B. Wakefield and William Prince Aylsworth? These are the illustrious whom we delight to honor. These are they who have made the Disciples of Christ what they are. And *they were all educators*—every man in the category was at one time a college president.

We quote them; we praise them; we revere them; but we forget what they were. *They were educators.* Without their labors in the field of education we would not be what we are. They were the true prophets among us. By their labors we have as our heritage our colleges of today. We cannot be true to these men and to the genius of the Restoration Movement unless we support our colleges in a magnificent way. They literally burned themselves out to make these colleges what they are; and yet we have allowed them to go in penury and want, in poverty and neglect. Dr. W. T. Moore in his "History of the Disciples of Christ" says, "It ought to be stated that the truth of history compels the further statement that the Disciples as a whole do not seem to realize the importance of their colleges. The most fundamental thing in their plea is mainly education."

The history of our people in the field of education is interesting—even fascinating. During the early years of our movement the leaders exhibited a very passion on this important matter. Colleges were founded in every state where we had made progress. Many of these have since died for lack of support, but we have left to our heritage Bethany, Transylvania, Hiram, Butler, Eureka, Culver-Stockton, Christian, Kentucky Female Orphan School, Missouri Christian, and Milligan—all founded before 1860 (Milligan, 1867). Then there came a time of neglect and indifference. We turned back into the wilderness and during the next forty years we started only two colleges which are alive today—Texas Christian University, 1873, and Drake University, 1881. Our other colleges and the work at state universities have been founded since that time. Indeed, it may be said that not until the beginning of the present century was there a revival of interest in this fundamental issue. Practically all the endowment which our colleges now have has been received since 1900. We came up to our hundredth anniversary at Pittsburgh with a total for all our colleges in buildings of $3,936,304, and for endowment, $2,067,749. Since 1909 we have more than doubled these amounts. In the past ten years we have done more for the endowment and equipment of our colleges than we did in the previous century. These latter figures do not include the pledges of the Men and Millions Movement. If these be included the showing for the past decade is magnificent. Certainly it all bespeaks the dawning of a new and triumphant day.

But let it be remembered and never forgotten that the present endowment, equipment and support are pitifully inadequate. When single institutions are receiving single gifts from single individuals for larger amounts than we—a great people—have given in all our history to all our colleges and university chairs; when other religious bodies are pouring their millions into their colleges—the Southern Baptists raising twenty-five million, the Southern Methodists twenty-six million, the Northern Methodists fifty-five million, the Congregationalists and Presbyterians even larger amounts—when there is such a revival of interest in education as our nation has never seen and the colleges and universities are taxed to their utmost capacity with eager, wistful students, when the shattered, tattered nations of the earth are crying out in the night of their despair for light and leading; when the harvest fields of the world are ripe and the Master of all good workmen stands in the market places and cries aloud for reapers; is it not time that the Disciples of Christ were entering into their birthright? Is it not time that we were proving true to the fathers and fulfilling their labors by providing amply for the institutions for which they so heroically lived and in many instances heroically died? Is it not time that we were putting first things first, and seeing with the clear-eyed vision of those intrepid prophets who perceived that without education the Restoration Movement could never succeed; that no religious people will ever be truly great that does not possess great institutions of learning where great leaders are produced?

The words of Alexander Campbell, appearing in the preface of the "Millennial Harbinger of 1840," read like a prophecy for this hour: "We have been dreaming for ages, and are only just now awakening to the importance of education, not merely to its importance, but to the rationale, the philosophy of the thing called education. . . . To this subject, as essentially connected with the speed and progress of the current reformation, a more full and marked attention shall be paid." Shall we fulfill those words? Shall we enter into our heritage? Shall we complete the work which they so nobly began? Shall we take as our watchword the motto of the Campbells, Scott, and Stone—"Let there be light"?

Who patient bears his cross below— *He follows in His train.*

The Healing of China

By DR. G. L. HAGMAN

THE part our Christian Church has had in the healing of China began thirty-three years ago, when Dr. Macklin started his medical work in Nanking. Our Mission now has hospitals in Nanking (Union), Luchowfu and Nantungchow. The last, being the most recently established hospital, is under the joint control of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions.

Would you like to spend a day seeing the work of our Mission Hospital at Nantungchow? If you do you will have to walk fast because there is a full day's work ahead. It is a bright June morning, good for traveling, and so we know there will be many patients coming from long distances. But it is only twenty-five minutes to eight. We will have to go into the garden and gather some flowers to take to the patients before the little prayer service with the Christian helpers. Please take the scissors and gather some of those snapdragons —get a big armful of the red ones, the children like them best. They call them dragon heads and love to cause them to open their mouths by pressing on the sides of their jaws. I will get some of the red roses. Mrs. Hagman will bring some more when she comes as soon as she has finished with the household duties. It is only a three or four minute walk to the hospital—you can see the large gray brick building over there. Yes, it looks just like a building in America. It was planned by a missionary and built with money from Mr. C. C. Chapman, but all of the work was done by Chinese workmen.

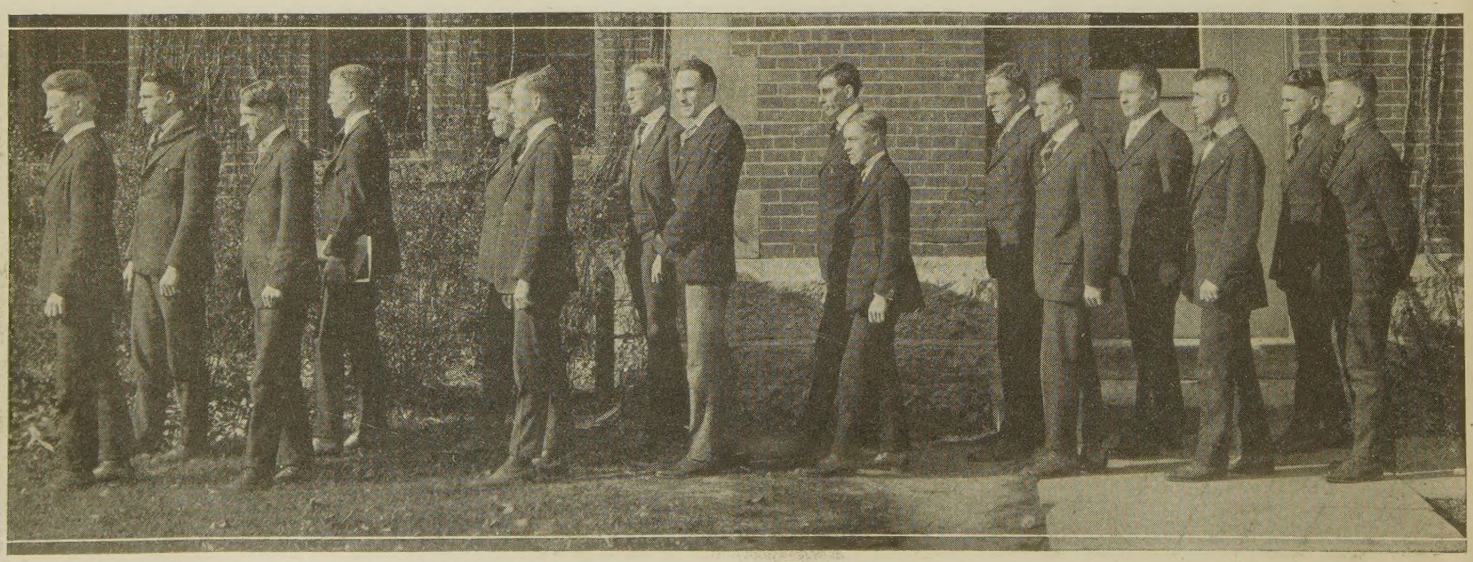
A Full Day in the Hospital

There is no time to look around the place now as we must go right in to the little prayer service. The nurses are all there, also our Chinese assistant, Dr. Yang, and the little service is helpful to us all. After that we must hurriedly look the patients all over before we start operating. See how glad they are to have the flowers we have brought them.

We operate regularly three times a week and these are always full days. The instruments are already sterilized and everything has been made ready for the operations. The Chinese boy-nurses made these preparations before the prayer service. It was a long and tedious process to train them up to this responsibility but now they can do it with a little supervision. Miss Du Pee, our new nurse from California, is now in Nanking, spending a year at language study. How gladly shall we give into her hands the supervision of the nurses when she comes to the hospital next year. The operating room is much the same as those seen in hospitals in America except that white paint is used instead of tile and marble. But all of the careful precautions for cleanliness and sterilization observed in American operating rooms are practiced here.

The first patient to be operated on today is a woman with a large abdominal tumor. She thinks she has had it only two years, but has felt badly for three years. She was hardly able to walk when entering the hospital because of the great size of her tumor. Because of her poor physical condition norocain is used as a local anesthetic instead of ether. Her father and mother and husband are seeing everything that is going on from the observer's corner, as we always allow the presence of some relative. This tumor contained over three buckets of thick, gelatinous fluid. At the close of the operation, when the tumor is being delivered from the abdomen, she asks her father if we are starting to cut. She had felt no pain up to this point though she was conscious during the whole operation. The tumor and fluid contained in it weigh over fifty pounds. On the completion of her operation, after seeing the large tumor, she is returned to her bed in good condition. Her relatives return to the ward with her and discuss with the other patients there what to them was an awe-inspiring spectacle. This patient before coming to the hospital had been treated without relief by many native practitioners who, of course, know nothing of modern surgery.

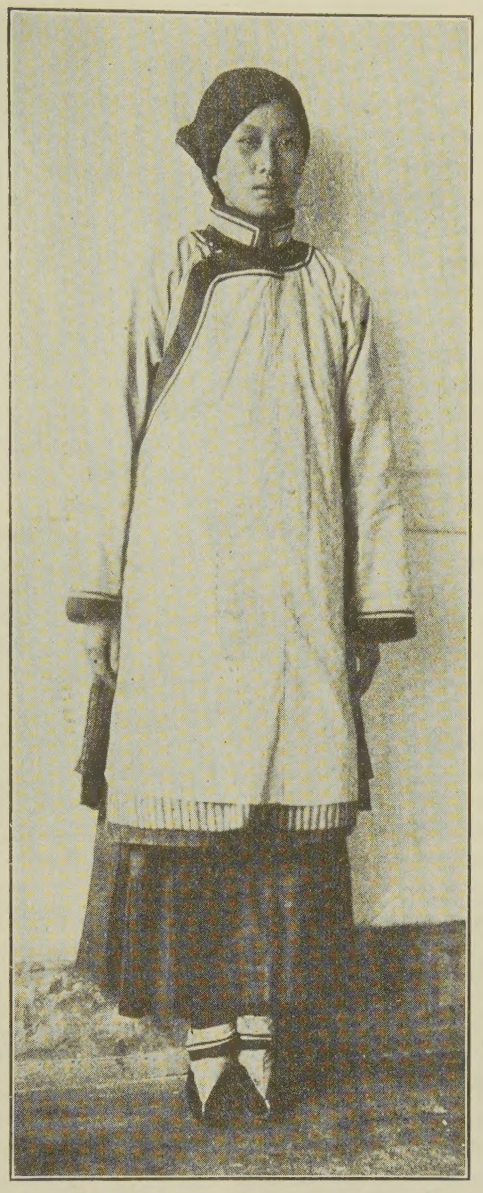
While the final preparations are being made for the second operation, Mrs. Hagman begins the administration of the ether. This patient, as shown by the accompanying snapshot, has elephantiasis of the leg, and his last question before he is rendered unconscious is "Will it hurt?" You will see his leg is swollen to about six times the normal size. He has been afflicted for many years and is hardly able to walk. He has come a distance of over two hundred miles—traveling by



Lead on, O King Eternal, The day of march has come;

small boat most of the way. He has used up most of his substance, by the way, and is not even able to pay the customary two dollars for operation and twenty cents daily for food, clothing, medicines, dressings and attention. We are going to perform on him a new operation recently devised by a Greek surgeon. The disease is caused by a microscopic parasite inhabiting the blood stream which obstructs the lymphatic circulation. He will be operated on twice after which he will probably be cured, his limb returning to normal size. His friend, who witnesses the operation, marvels that the patient sleeps quietly on while his limb is cut wide open from top to bottom. The operation is completed and the patient returns to his bed in the ward.

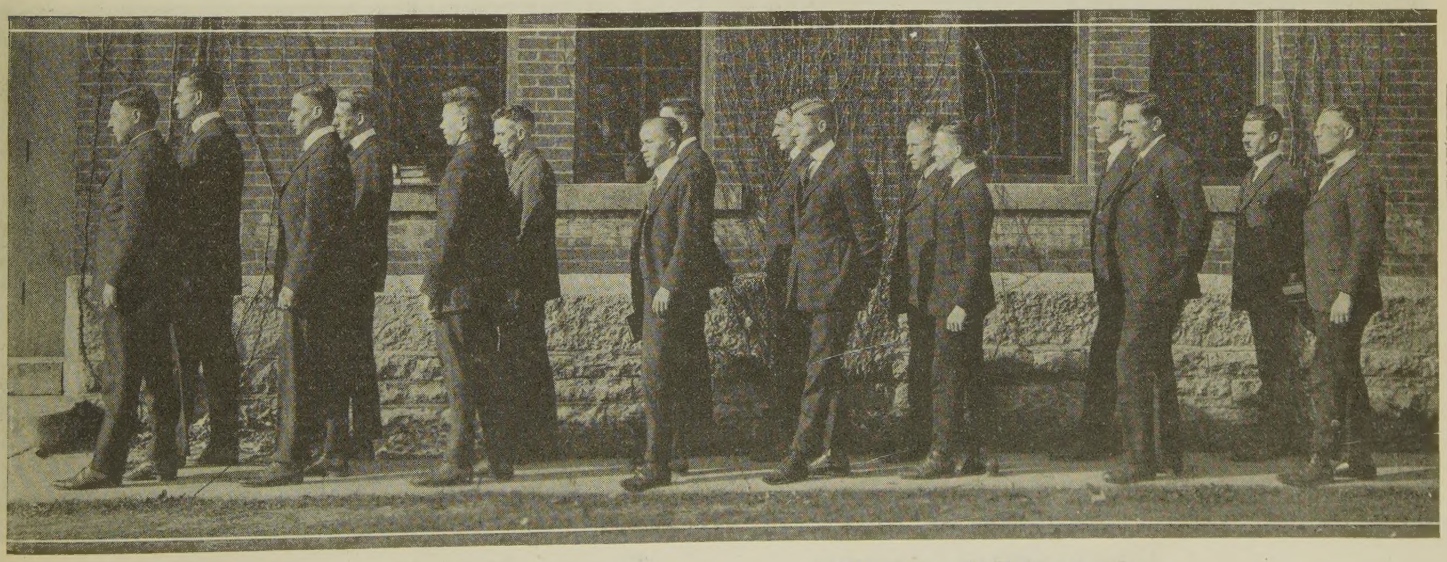
The third case for operation today is a woman with a tumor of her eye. The whole eyeball has been destroyed by the fungoid growth and her only hope is for its complete removal. This is quite a simple operation, but she has suffered much at the hands of Chinese physicians and is afraid the operation may be very painful. She says she has been in constant pain for two years. She has been in the hospital several times imploring us to cure her with medicine. Too many times has she heard lies from the native practitioners to believe us when we say her operation will be painless. Finally she has mustered up enough courage to come into the hospital, and tomorrow she will probably be filled with gratitude, for the operation was without pain. She, too, is accompanied by many relatives, but only three are allowed to remain in the operating room.



Woman Relieved of 50-Pound Tumor

The next case is a young man with a deep abscess in the thigh. This, too, requires ether anesthesia. A quick incision is made and a pint of pus gushes forth. Drainage tubes are inserted and he is bandaged up as he awakens from the anesthetic. His friends stand amazed to see the pus and in such quantity, as they only half believed, before the operation, when we asserted that without doubt the pus was present. This young man will go home cured within a week. He lives in a village many miles away. His friends will gather from far and near to hear him tell of his wonderful visit to the foreign hospital, of new and strange things he has seen and heard. They will want to see the gospels and tracts telling about the religion of Jesus which he heard about from the doctors and nurses.

Now it is past time for lunch and we must hurry to get back to see the outpatients who are waiting to be treated. Some of them have traveled by wheelbarrow since early dawn and they are anxious to get back home before late night. Just as we are passing through the back gate we hear the calling of the front gate keeper. As he approaches he says there is a young woman to be seen who has attempted suicide by eating match heads. This is an urgent case, so we return to the hospital to see her. There we find a pouting young woman surrounded by a dozen or more relatives and neighbors all talking. It appears that the mother-in-law, with whom she lives, has become so tyrannical that life has become unbearable to this young woman who has borne three daughters, but no son. The young woman, in desperation, swallowed the heads of ten boxes of matches. The irate mother, on finding the match sticks without heads surmised the daughter-in-law's intent—



Henceforth in fields of conquest Thy tent shall be our home.

hence the visit to the hospital. After a hasty examination the appropriate remedy produced prompt relief and the poor young woman had to return to her former condition.

As we again proceed homeward, our journey is interrupted by the mason who has come to repair the kitchen stove and wants to know my idea of the new design before he can go on working; the carpenter who has just finished a repair job wants to be settled with; a nurse reports that a tubercular patient is having a large hemorrhage and will I please see him immediately. Then the washerman brings a wornout washboard stating that it tears the clothes and that he can't work any further without he has a new one.

Man with Elephantiasis

Afternoon Clinic for Out-Patients

After these things are settled more or less satisfactorily, we arrive home for lunch, quite late. After lunch we return immediately to the clinic and find that seventy-four patients have already registered. Dr. Yang, the Chinese assistant, and I each see half of them. Over two-thirds of the patients are to be seen for the first time. The first case has a bad tooth. It takes a number of sentences to convince him that we can pull it without pain. A Chinese doctor has already tried to get that tooth out with a nail and a pair of tweezers. The patient hasn't slept for three nights. With the aid of a little anesthetic injected and a good pair of forceps the tooth is out in less time than it takes to tell about it. His gratitude is unbounded. He enthusiastically proclaims that he did not feel it pulled.

Next is a little boy of nine years with tubercular disease of the hip joint. His father must go home and talk it over with the mother and grandmother and perhaps inquire the pleasure of the idols before he can be brought into the hospital.

Then there is a boy with a little brother and sister—all three have scabies—a bad case of itch. With a number on their slips for the dispenser, they are sent off in a jiffy with a jar of ointment each, which will effect a cure within a few days and they will be delivered from the itching torment.

Now comes a man with a very much enlarged abdomen. He has Bright's disease. He doesn't want to stay in the hospital but has heard that we can give relief by draining off the fluid. He is seated on a bench at the side of the room—a trocar is inserted and the ascitic fluid gushes out for fifteen or twenty minutes, filling three large buckets. The seeing of this spectacle causes a profound effect on some of the other patients following him.

The next is a young woman who has been here several times. She is a teacher in one of the government schools—a very bright young woman. She has pulmonary tuberculosis. The Chinese doctors told her that she must avoid fresh air at all times. Her condition continued to decline until, very much discouraged, she came to us. She accepted our advice to give up her school for the time, to open windows in her sleeping room and follow other instructions. She improved rapidly and is now well along the road to recovery. Mrs. Hagman will accompany her into the little private examination room and get her ready for a chest examination, while we see the next case. This is a little girl who has trachoma. You see her eyelashes are turned in so that every time she blinks the hairs rub on the surface of the eyeball and scratch it. Before she can be cured an operation will have to be performed to turn the eyelashes out and remove the irritation. This condition is very common following trachoma, a severe infectious disease of the eyelids. We operate on many of these cases. The gratitude shown by patients with this disease, after their relief, is sometimes pathetic.

Mrs. Hagman calls out that the tubercular patient has a sheet draped about her and is ready to be examined. I find that the

Through days of preparation Thy grace has made us strong,

diseased process has continued to improve so that she will probably be able to take her school again after the summer. Mrs. Hagman has visited her home a number of times to see that our instructions are being observed. They have established a very friendly relationship.

You ask whose voice that is which we constantly hear on the other side of the partition in the big waiting room? It is the Bible woman. She is explaining the Jesus religion to the woman who has never before heard the name of One who loves them and is anxious to give them a new life.

This old man, you see, has a large ulcer on his leg. He says it has not healed in fourteen years. He can be cured by a stay in the hospital, when we will graft some new skin onto it. But he is a farmer and says he will wait to be cured until next winter when he will have less work to do. He couldn't be taken into the hospital anyway today, because all of the beds for men are occupied and there is a list of names ahead of him waiting to be admitted.

The next is a morphine habitue who has smoked opium for fifteen years and used the morphine needle for two years. He comes to be cured of the dreadful habit that is rapidly bringing him to ruin. He, too, must be turned away to wait until there is an unoccupied bed in the hospital. Since the police commissioner of this district has been enforcing the imposition of heavy fines upon the users of opium or morphine not a few of these unfortunate victims come to us to be cured. Many were successfully treated last year.

Now we see a woman with large ulcerated swellings on both sides of her neck. It is due to tuberculosis. She has heard of the reputation of the Christian Hospital from a distance of almost three hundred miles and has traveled that far in a houseboat. She knows she will have to be operated on and is quite enthusiastic about it because she has also heard about the wonderful "dream medicine" (ether) that will prevent her from feeling pain during her operation. A neighbor treated here before has told her all about it and her confidence is implicit. She has come prepared to stay and will enter the hospital now.

Next are two soldiers with venereal diseases. The woman seated on the bench, whose little girl is now being treated by Dr. Yang, has lost her entire nose from the same cause. These cases are all too numerous. The loathsomeness of this disease continually reminds us how terrible all sin is in the sight of our Heavenly Father.

There are three cases of leprosy in for treatment today. They come for an injection of medicine once a week. We will not undertake to treat them unless they agree to come for at least a year. Short courses of treatment are of no value. Several cases that have been treated over eight months show definite improvement.

This old woman has cataract in both eyes. She cannot see enough to walk. Her son has led her here. I have told her that she may see again after an operation. She can hardly believe it but is willing to try. But first she must consult with her children at home and the idols.

We daily see many varieties of eye diseases. Unfortunately they do not all respond to treatment as readily as does the cataract. Many cases that come are beyond any help whatsoever. They must be turned away to continue in their darkness. But we do have a message of salvation that can bring light into their darkened souls.

This woman has a cancer of the breast. One can almost make the diagnosis from the odor. After examination in the private room I have told her that we have no method to cure her. She has come too late. But, she argues, one of her neighbors had the same disease and just returned home cured last week after being operated on here. Her neighbor came before the disease had gone too far.

I see you are growing weary of seeing all these poor sick folks. They aren't very attractive to look at. But they are real folks and each one has a soul. We have learned to love them, too. We see in each one the latent possibility of a regeneration, the becoming a child of God. How we do long to make Jesus Christ real to each one of them. You have seen that most of these clinic patients are carrying little books and papers in their hands. A gospel and several Christian tracts are sold for a copper. If purchased they are more likely to be read than if received free. We continually pray that the Word sent out in this way may bear some fruit.

Seeing the Patients in the Wards

Let us now look about the building a bit and make ward rounds while Dr. Yang continues seeing the out-patients. You will notice that one of the two big wards on the first floor has been fitted up temporarily by partitions to accommodate the out-patients. This arrangement is being rapidly outgrown however, so that a separate building will soon be needed for this department.

And now, O King Eternal, We lift our battle song.

At the farther end of the corridor, passing the laboratory, office and private patient's room, is another large ward. At present there are no beds and other equipment and this ward is being used as a Sunday school room in the afternoon. We hope that money may be available to equip it for use as a men's ward by next year. It will not be necessary to turn away so many patients when this ward is in use as it will accommodate sixteen more beds.

We will now go up the stairway to the second floor. Passing the operating room, where we were this morning, we come to the women's and children's ward. In the first bed is an old lady with bound feet. She fell and fractured both bones of her leg. She has been in the hospital for two weeks. She seems quite interested in the gospel and said she believed in Jesus. When I asked her the other day why she did not accept Him as her personal Savior she replied that she was afraid her relatives would laugh her to scorn for partaking of the foreign religion. She lives in the city. We expect to keep track of her. Perhaps some day her faith may become strong enough to withstand the test of her home folks. In the next bed is the woman operated on for the fifty-pound tumor this morning. Her condition is good. Although still somewhat uncomfortable from the operation, one sees that the look of fearfulness on her face has been replaced by one of contentment. She is very grateful to be relieved of her burden. In true Oriental style she apologizes for having been so troublesome to us at the operation this morning.

Woman with Tumor on Eye

In the bed beside her is a woman who had her breast amputated two days ago for cancer. She has come from across the great Yangtze river, where a different dialect is spoken. Although our spoken language is not very intelligible to her she does understand the language of kindness. The look of apprehension which was so manifest a few days ago has been replaced by one of complete confidence.

Lying in the next bed is the woman operated on for the eye tumor. Her son, who witnessed the operation this morning, as an expression of their gratitude, prostrates himself on the floor before we can stop him. He has brought her some long cucumbers and ancient eggs for a delicacy.

The adjacent bed will be occupied by the woman with the tubercular swellings in her neck. She is now in the bath having an initial scrubbing. The bed, you will see, is an American-made iron one, painted black. White is the mourning color in China and so is to be avoided. Sheets are white, but the coverings are of blue cloth. The garments worn in the hospital are furnished by the institution. They are made locally and are of Chinese pattern. We propose to conform as much as possible to the native customs, endeavoring to change these only insofar as they are at variance with the laws of hygiene or the teachings of Christ.

The woman in the next bed has hookworm. She has already had the treatments for expelling the worms and will be dismissed tomorrow. She will take with her a tonic to restore her blood. Soon her feeling of dizziness and laziness will be replaced by normal energy. Every patient who enters the hospital is examined for this infection. Many cases are diagnosed and treated who enter on account of other diseases.

Here is a boy of twelve years who came with a "sore leg." At operation, three weeks ago, we removed over two-thirds of one of his leg bones, which was decayed. By the aid of the Carrell-Dakin treatment, which was devised during the war, his wound healed very rapidly. After the bone regenerates he will have a good leg. He is the only child, and being a son, is especially precious to his parents. They live across the river. It is a very inconvenient trip but the father comes to visit his boy very frequently.

In the next bed is a boy of ten years. He has tuberculosis of the spine. He has been in the hospital just over a year,

Lead on, O King Eternal, Till sin's fierce war shall cease,

lying flat on his back all the while. The hump in his back has straightened out a great deal, so that now only a little knuckle is to be seen. He has grown very fat and rosy. He is a very patient little fellow and is contented to remain on his back without moving. And yet he is busy all the day long. He helps the nurse prepare dressings, and sews. When he came he did not recognize a character. The nurse and Bible woman have taught him, day by day, so that now he can read the New Testament and miss but very few characters. His mother is a very poor widow. She pays fifty cents a month for all that he gets. One of the prized possessions of this little fellow is a picture book sent to Miss Abbott by a little Sunday school girl in Chicago. She made it herself. And how he does enjoy it! The Bible woman conducts a daily gospel service in the ward and teaches the women and children some truths about Jesus.

The Men's Ward

Now let us go over to the men's ward, which is on the other side, entirely separate from the women. In passing we see patients in two of the private rooms. These are well-to-do people, who are able to pay more. In one room is a woman with a breast abscess, in the other a victim of that common daughter-in-law's disease—hysteria. This young woman tried to commit suicide by swallowing her golden jewelry.

But we must hurry on to see the men's department. In the first private room is the tubercular patient who had the hemorrhage this noon. He is better now, but I fear he will not make an ultimate recovery.

In the next room are two brothers who are breaking the opium habit. They have been in the hospital a week, and all is smooth sailing with them now.

Now we must hurry through the large room with the sixteen beds. It opens onto the south veranda and is very pleasant. The floors are of Oregon pine, covered with Ningpoo varnish and nicely polished. The windows are numerous and the ventilation good.

In the first bed is a young Buddhist priest, with tubercular glands of the neck. He has been operated on and will be ready to go home soon. Lying beside him is a young soldier with beri-beri. Both of his legs are paralyzed and his heart is affected. His cure is a tedious process. The chief factors required are change of diet and atmosphere. The next is also a soldier. He was operated on three weeks ago for gall stones. He will be dismissed next week. This unfortunate boy was very badly burned two days ago. The burns are so extensive that his recovery is doubtful. He was burned in the act of trying to rescue some goods from his burning home.

This is the elephantiasis case operated on this morning. He has recovered from the anesthetic and seems quite contented. He will be surprised tomorrow when his dressings are removed to see how much the size of his leg has been reduced.

Here is another victim of the morphine habit. This is his second day in and he is somewhat uncomfortable. He implores me to give him some medicine to make him sleep tonight. What he requests is part of the regular treatment.

This young man in the blue gown is taking orders for each case. He is the nurse in charge of the ward just now. He is a Christian boy. The nurses and Dr. Yang take turns at preaching in the ward. I speak to the patients in a personal way as opportunity arises.

This is a case of dysentery; young man who is just recovering. Yesterday he asked if he could be baptized. He will first have to enter a Bible class and learn more of the Scripture and demonstrate his earnestness before he will be considered as a candidate for baptism.

In the next two beds are two neighbors who have come in together to be cured of hookworm disease. This old man was operated on two days ago for hernia. The rupture was as large as a child's head. He is reading a Gospel of John now.

The poor young man in this bed was a worker in the cotton mill. His hand was so badly crushed when he came that it required amputation. Here is the fellow operated on today for the abscess of his thigh. He is very grateful for the relief already obtained.

Last week we amputated this man's leg because of a large tumor. This affection, by the intense pain it caused, has made life almost unbearable to the poor fellow. And yet he was unwilling to part with the afflicted member. It was only after he had come up to the ward and had talked with other operated patients that he was persuaded to have cut off and cast from him the offending member. So often do we meet with the circumstance of patients who could be cured by an operation but who are afraid or unwilling, that it is ever an apt illustration in presenting the Gospel. Often we use it to show how the patient's cure depends upon his willingness to submit to treatment. And we try to make him realize that Jesus is even more willing to forgive confessed sin and to cure the soul of its disease than we are to treat the diseases of the body.

And holiness shall whisper The sweet Amen of peace;

Called Out by Diphtheria

I must now take the daily accounts with the druggist and registrar and give out supplies from the store room. Now that is finished, we have just an hour before supper time. Mrs. Garrett has invited us to have the evening meal at their home. In the meantime we may do a little work in the garden. While we are dressing for supper the house boy appears and says there is a call for me to go to one of the wealthy homes on the other side of the city. He says a young woman there has a very acute disease of the throat and the family requests my immediate presence. The sedan chair is already waiting at the door. Mrs. Hagman will explain to the Garretts why I cannot come for supper.

We have recently seen a case of diphtheria in the city. This may be another so I must stop at the hospital on the way and get some antitoxin. I usually prefer to walk but Chinese custom decrees that a physician visiting a patient should ride in a sedan chair. The house is about four miles away. At the front door the chair is quickly set upon the ground, and while I am still seated in the chair, one man runs into the house to present my card. The father of the sick girl (as I learn later) comes to the front door and very politely invites me in. I pass through a courtyard and am seated, with a certain necessary formality, in the guest room. I note by the character of the furnishings and size of the house that this is a wealthy home. Boiling hot tea is immediately set beside me on a small tea table. On entering the front door I saw just inside of it a small sedan chair similar to the one in which I had come, made of paper and reeds, with two paper men to carry it. Knowing the superstitious custom, I realized that the patient was expected to die very soon, at which time the paper chair would be burned so that it might be used to carry her soul in state, into the spirit world. Upon all sides incense was burning. In one side room there were a number of Buddhist priests ready to perform their rites. In another room five or six tailors were busily plying their needles to make the mourning clothes for all the family. This all makes plain to me that many Chinese doctors had been called in, one after another, to see the patient, without avail. And now, as a last resort and with small hope, the foreign doctor, too, is called in, if perchance he might be able to do something.

After some polite conversation and tea sipping, I ask about the patient and am told about her. She is a young woman, who for five days has had a very severe sore throat and high fever, and is unable to eat and can hardly breathe. After inquiring carefully into the history I ask to see her. I pass pass through two court yards and several rooms. Everywhere there is burning incense. In one room I saw an image of a woman laid out as if for burial. This is an effort on the part of the family to fool the evil spirits, supposedly afflicting our patient. If they see this image, which represents their victim as already dead, will they not feel that they have already accomplished their evil purpose and leave her in peace?

I see the patient. She is held up in bed in a sitting posture by two women. There are ten or twelve servants and relatives in the room, all anxious and excited. The patient is examined and found to have a very malignant case of diphtheria. The throat is treated and then we withdraw again to the guest room to discuss the situation. They are told of the antitoxin. But this case is so far gone and the infection so severe that even with the use of antitoxin there is little hope of recovery. I have only one tube left. The dose should be ten times this strength. The men are told how antitoxin is made and how it combats the disease. Though I tell them the case is practically without hope yet the husband is very anxious that the remedy be tried. And so it is injected. Then disinfectants are given and their use demonstrated, the necessity of quarantine urged and I start homeward.

The house calls are never very satisfactory. It is only the well-to-do who can afford to call us to their homes. They are able to command the services of many physicians and so we are called only in the last extremity.

On the way home I stop at the telegraph office to wire for more antitoxin from Shanghai. There will certainly be more cases of diphtheria in the near future. We hope they may apply for treatment before it is too late.

It is 9:30 p. m. when I arrive home. After a hasty supper we retire, tired, but glad that we have heard the Master's call to "go about doing good."

Just three days before the armistice was signed, Dr. Boutwell was shot while attending wounded soldiers in France. He died six days later. Dr. Boutwell was appointed to China and we expected him to be with us as a colleague at Nantungchow. Our China Mission is calling for three doctors to fill an immediate need. One each to be located at Nanking, Luchowfu and Nantungchow. But even more urgently do we need *Nurses*. Three should come this year and two to follow. Who will come over and help us?

For not with swords' loud clashing, Nor roll of stirring drums;

Education and Missions

EDUCATION and Missions—they are inseparable. They belong together by divine decree. The founder of Christianity was its first great educator. The pioneer missionary to the Gentiles was an illustrious scholar. The outstanding names that adorn the pages of the history of the Church have all been scholars and many of them distinguished educators. In no age has the Church been able to travel far on enthusiasm and zeal alone. In every age it has been found necessary to have information and knowledge also. In these days of high educational standards, no religious body is going to get very far which neglects education and no missionary society is going to ultimately succeed which looks askance at colleges and universities. God is not going to reverse the rules of divine economy.

Education and missions—they are equal in importance. The key words of Christ's parting orders are *go—teach.* Thise words form the two sides of the holy equation. The problem of the world's redemption will never be solved without either. It is not enough to go. We must *teach*—teach all the things which hath been commanded. The missionaries find it immediately necessary to establish schools—Sunday schools, primary schools, secondary schools, colleges and universities. They can make no adequate and lasting impress upon the heathen world without them. But before the missionary can teach he himself must be trained. Before the preacher can preach most effectively he must be trained. The preacher is more important than the pulpit. The missionary is more necessary than the mission station. Hence the Christian college which trains lay leaders, ministers and missionaries is absolutely fundamental to every local church and the whole missionary enterprise. To try to build great missionary organizations without great colleges is to seek to invert the pyramid. It never has been done. It never can be done. To try to build great churches without great colleges is to walk in a fool's paradise. *Unless the Christian colleges survive, the Christian Church will perish.*

Education and missions—they deserve equal support. Three things are urgently needed in our own brotherhood just now. First, our colleges need to be surcharged with missionary enthusiasm. They need to understand that the primary purpose of their existence is to train leaders for the bringing in of the Kingdom of God. All other reasons for existence are secondary. Our colleges must give themselves to this task with greater abandonment. They must consecrate all their resources to this high aim. Second, our missionary societies must have an educational vision. They need an educational background and an educational outlook. The missionary cause has all too often sought to travel by means of merely the sentimental and emotional appeal. Those communions and missionary societies which have made most impress on the unconverted world are those which have had the educational perspective. There is need of an infusion of an educational enthusiasm in our whole missionary enterprise. Third, our great brotherhood needs both a missionary conscience and an educational consciousness. The churches of Christ need to be made keenly aware that education and missions are essentially one. That to neglect the one means the defeat of the other; that to neglect both means disobedience to Christ's last and greatest command; that inadequate support of either means ultimate defeat for both. Other great bodies are seeing this and are literally pouring millions into their colleges and missionary societies. How can our colleges keep pace unless given equal support? To make them strong means to undergird every missionary and benevolent society and fortify every local church.

To cultivate and exhibit a missionary spirit is, from all our premises, the superlative, if not the paramount duty of every man and woman in the present kingdom of the Lord Jesus, Himself the christed missionary of Jehovah Elohim.

When we think of the untold millions of our species, participants with us of a common humanity, who are starving for the want of the bread of the life everlasting, how can we withhold from them that which we appreciate as our superlative glory, honor, and happiness! The best, the greatest, and the strongest proof of our appreciation of the gospel of our salvation, is our ardent desire and effort to send it with all speed and with all liberality to those who are perishing for lack of this paramount necessity—the glorious gospel of our eternal salvation!—*Alexander Campbell.*

With deeds of love and mercy, The Heavenly Kingdom comes.

Wanderland—Wonderland

O Chiyo San

By STELLA LEWIS YOUNG

O CHIYO SAN had a pretty home, a father, mother, brother and sister, plenty of dainty clothes and as much as she wanted to eat. But O Chiyo San wasn't at all happy and one reason why she was not happy was O Chiyo San herself.

For she certainly was naughty. Even before she started to school she would run away from home and get into all kinds of mischief out on the street and have to be locked up in a room for punishment.

When she finally did go to school it was the same old story. She wouldn't listen to a single thing the teachers said—they were Japanese teachers, you know—and was so terribly naughty they just had to say she couldn't come any more.

The Kind Policeman

Living right near O Chiyo San was a very kind policeman. He had been watching the little girl for a long time and so when he learned that she was going to be sent away from school he was very, very sorry. He thought about it a great deal and one day he walked up to the door of the Foreign School (you wouldn't have called it a "foreign" school at all, for the folks who had charge of it were Americans and looked just like the teachers you see every day) and gave a loud knock. The Foreign lady came to the door and asked him what he wanted.

The Foreign School

"We have heard," said the Policeman, "about your school, and what good success you have had with your pupils. There is a little girl in one of our schools near here who is very bad. Her mother can do nothing with her and now her teachers say they cannot have her in the school. Do you not think you can take her? You are a Christian. We would like for you to take her."

So O Chiyo San came to us. She was the youngest child in the school and it wasn't any time till the teachers and older pupils began to make quite a pet of her.

The Sick Child

One day O Chiyo San became ill, oh, very ill, and everyone in the school was sad about it. Her

Lead on, O King Eternal, We follow, not with fears;

mother came to see her and sat beside the little bed, while doctors and nurses did everything they knew to make O Chiyo San better. At last, one day, she opened her shining black eyes and smiled at her mother and then they knew she was better.

"O Chiyo San," said her mother, "you know I do not know much about this school and I really did not know what you would need. So I forgot to bring many things. But one thing I did not forget was this little picture of Jizo, the children's god. You may need it, so I will leave it with you."

Japanese Sunday School

The True God

O Chiyo San smiled and said, "Mother, I remember the stories you used to tell me when I was so naughty, before I came here. How if I was not good, the gods would be angry, and how if I died I must walk through the river bed and from morning until night carry stones and pile them up, day after day, day after day.

"But, mother, since I have been here I have learned many things. There is just one true God. We cannot see Him, but He is here in this room with us now and He loves us. He kept me all the time I was sick. Jesus, His Son, is the friend of little children. I want you to tell my little brother and sister and all my playmates what I have told you about the one living and true God."

The New Sunday School

So the mother took the picture of Jizo home with her, but never again was it seen upon the mantel shelf. And will you believe it? Because of what O Chiyo San said to her mother a Sunday school was started in that neighborhood and all the girls and boys were asked to go. And many of them are going to this day.

One of the songs they love to sing is:

"Jesus loves me, this I know
For the Bible tells me so.
Little ones to Him belong,
They are weak but He is strong."

For gladness breaks like morning Where'er Thy face appears;

Reliable Light on Mexico

THE Association Press (International Y. M. C. A., 347 Madison Avenue, New York) has issued a book, "Intervention in Mexico," by S. G. Inman, price $1.50, that ought to be read and studied in every home in the United States.

No man living is better qualified than Mr. Inman to speak on this vital and vexing subject. Thorough training in college and university, with Christian culture and consecration, enables him to deal with facts, conditions and principles, without prejudice, passion or self-interest.

For a number of years he lived in Mexico as a missionary of the Christian Woman's Board of Missions, learned to speak the Spanish language with readiness and came to know the soul of the Mexican, whether Spanish, peon or Indian. He was eminently successful in dealing with the people of his community and state and through his efficient and sympathetic leadership became intimately acquainted with Carranza, then governor of Coahuila.

When the Protestant missionary boards began to awake to the necessity of more aggressive and concerted effort in all Latin America, Mr. Inman was called to promote a congress in Panama to study the problems of Latin America as the Edinburgh Conference had considered those of other mission lands. Since this epoch-making congress in 1916 Mr. Inman has been secretary of the Committee for Cooperation in Latin America. He has spent much time on "the neglected continent," acquired large funds of first-hand information and come into close relations with the missionaries of practically all Protestant churches in all Latin American republics. You cannot know Mexico without knowing its sister republics.

The book deals with conditions up to the summer of 1919 and so is fresh as well as authoritative.

To most Americans both Mexico and President Carranza are puzzles. We have tried to ignore them but cannot; they are too near and there is too much insistence from some quarters that the United States must forcibly take possession and straighten out our neighbor's affairs. Mr. Inman gives us a clear and reliable statement of the essential facts and the only practical, just and Christian solution of the problem that has been offered; a statement and a solution which are endorsed by practically all the missionary and educational workers of Mexico.

"This is a question not of stopping a fight, but of solving a problem. It is not a revolution to be crushed, but an evolu- to be guided."

For the United States to make war on Mexico would be the same as if the Good Samaritan had fallen upon the man by the Jericho road who had been wounded and robbed, and given him another beating; a course which we cannot imagine as possible even if the injured man had been delirious and abusive to his benefactor. In the judgment of all fair historians the record of our Mexican War of 1846 is an everlasting blot upon our national honor. The war which an insidious, widespread and determined propaganda is now trying to drag or drive us into would be an unspeakably greater crime.

In contrast with the folly, as well as the crime, of an armed intervention Mr. Inman gives this graphic suggestion of the way out of our dilemma:

"The United States Government spent enough on guarding the border and the Pershing expedition into Mexico, during the year of the Columbus raid, to build in every town in Mexico of more than 4,000 people, a college, a community center, a hospital, and a church, and to equip them magnificently, and there would be left over a sufficient amount to endow the public school system of each of these towns with some $700,000. There would still be left a tidy little sum of $15,000,000 for other parts of the program of education and the production of good literature.

"Our Mexican neighbors, if we will fully recognize their own national life and their peculiar culture, will be only too glad to accept the help of a friendly neighbor, and America is big enough to undertake this help in a really big way."

Christianity comes best at a moment like this. It is the only religion in the world that has as a distinctive note the message of hope in the darkest hour. New molds, emphatically Christian, must be found for this wornout civilization and I do not know of a harvest field of men, where there has been sowing, where it is not possible today, to have a reaping on a scale the like of which Christianity has never known.—*John R. Mott.*

Thy cross is lifted o'er us; We journey in its light:

Francis Marion Rains*

By ARCHIBALD McLEAN

And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house (II Chron. 24:16).

JEHOIADA, the hero of this passage, was not a king but a priest. In a time of national apostasy he was a political and a religious reformer. He overthrew the idolatrous and murderous queen that had usurped the throne, and placed the rightful sovereign upon it. In this same chapter we read of a degenerate king who died. They buried him in the city of David, but they did not bury him in the sepulchres of the kings. Because of his high crimes he was deemed unworthy of the burial given the good priest.

The text fitly describes the ministry of the good man whom God has taken to himself. Francis Marion Rains did good in our Israel, both toward God and toward His house. On his graduation forty-one years ago he began his public life. He taught for two years in the academy in Corinth, Kentucky, and preached for the church in the town. Then he was called to the church in Winfield, Kansas. After two years in Winfield he was called to serve the church in Leavenworth in the same state. Because of his ability and his efficiency in the pastorate he was called, after one year in Leavenworth, to serve the Kansas Christian Missionary Society. He made his home in Topeka and from Topeka he went out all over the state planting churches in destitute fields, and fostering churches that had been planted but were still weak. He served the Kansas Society for three years, and then was called by the newly organized Board of Church Extension as its secretary. By his eloquent and powerful advocacy he got the claims of that great cause before the churches to such an extent that the work of his successor, George W. Muckley, was somewhat easier than otherwise it would have been.

Mr. Rains labored with the Board of Church Extension for three years, and then became associated with the Standard Publishing Company. Part of the time he served the company as field agent, and part of the time in the office as business manager. He was called from the Standard Publishing Company to the Foreign Society. He began his work for the Society on the first day of September, 1893, and continued in its employment until the twenty-fourth day of October, 1919, when his ransomed spirit went home to God.

In the twenty-six years that he served the Society he did many things, but the work in which he specialized was that of increasing its receipts. This was a work for which he was eminently qualified because of his resourcefulness, his unquenchable enthusiasm, and his boundless optimism. Men speak of the "demonic energy" of Lloyd George. With equal propriety we can speak of the "demonic energy" of Francis Marion Rains. He was a source of perpetual wonder to his associates. In the time he was with the Society the receipts increased from seventy thousand dollars a year to seven hundred and fifty-seven thousand dollars last year. To be sure, all this increase was not due to him; other men did what they could; but until his health began to fail he was the principal factor. Besides increasing the receipts for the general fund he raised money for hospitals, for schools and colleges, for chapels, for orphanages and for homes. These buildings, scattered all over the world, are some of his monuments. He introduced the Annuity Plan and the Living Link idea among our people, and was the first man to lay stress on bequests.

As secretary of the Society Mr. Rains spoke much before churches and conventions. He visited all parts of the continent where we have churches; he visited the Orient twice, and Europe and Australia each once. He spoke everywhere and always with marvelous power. His voice was as clear as a bell and rang out like a trumpet. The largest audiences heard every word with perfect ease. God gave him wit and humor as well as pathos and passion, and the people drank in his messages as the thirsty land drinks in water. What is more, they remembered and acted upon what he said. The churches in Australia said that they never heard such missionary appeals as fell from his lips.

Mr. Rains knew the value of the printed page and made large use of literature in his propaganda. He assisted in editing *The Intelligencer*, and *The Voice*, and *The March Offering Manual*, and *The Children's Day Manual*, and other publica-

* Born near Williamstown, Ky., May 7, 1854; died in Norwood, Ohio, October 24, 1919.

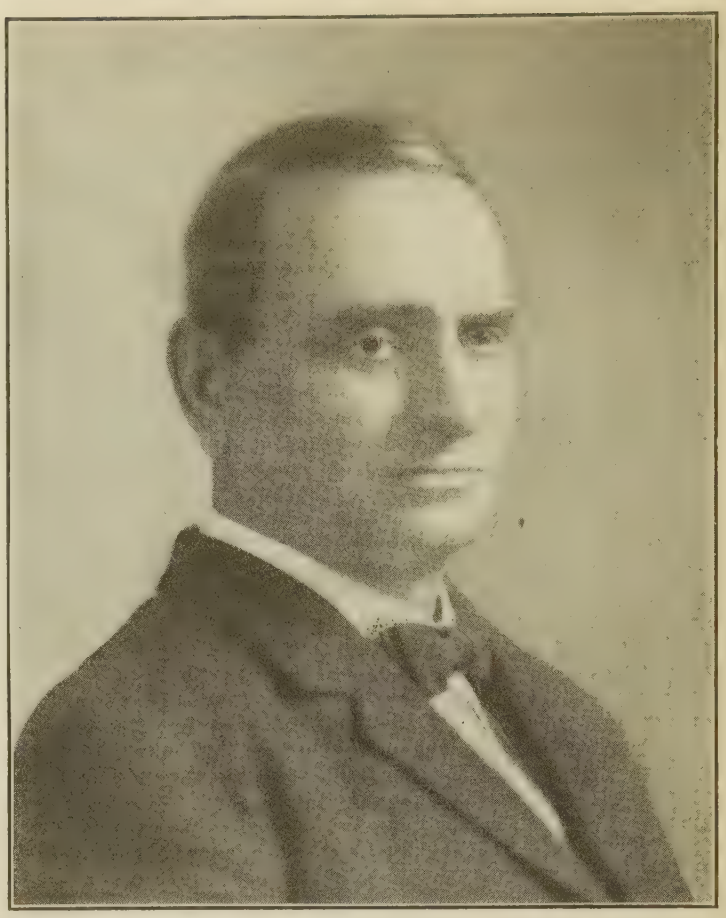
The crown awaits the conquest: Lead on, O God of might.

tions. On his foreign tours he reported what he saw and heard. He wrote much, and he wrote well. Like Luther's, his words were half battles; they were living things with hands and feet. He knew by instinct what the people wanted, and he gave them that. He insisted that every circular letter, every leaflet, every booklet, and every magazine that left the mission rooms should not only be instructive as regards substance, but attractive in appearance as well; good paper, good ink, good press work and good illustrations.

While in the service of the Society Mr. Rains, as a side line, dedicated more than a thousand church buildings and raised large sums of money to pay church debts. He was in constant demand for work of this nature. Had there been three Sundays in the week instead of one, he could have dedicated a church in every one throughout the year. Usually, all the money needed was secured in the morning. In that event the afternoon and the evening services were of a missionary character. These dedicatory services afforded him unrivaled opportunities for enlisting tens of thousands of men and women in support of the missionary cause. When the work of the day was done he took a train for home, when that was possible, and was at his desk the next morning as fresh as if he had been off on a holiday. The money he received for his services went into the treasury of the Society. The greater part of his salary was raised in this way.

Mr. Rains was what the Scriptures call a "true yoke-fellow." Though his was a positive and aggressive nature, and though he had strong convictions, he could do teamwork. He and his associates did not always see eye to eye on questions of policy and method. But once a question was decided, even though the decision was contrary to his best judgment, that was an end of the matter. There was no resentment or coldness because his view did not prevail. There was not a trace of envy or jealousy in his nature. He was loyal to his fellow workers and always spoke well of them. He was quick to recognize and to applaud good work by whomsoever done. He cared little for credit for himself; he had the approval of his own conscience and that was enough. If the work went forward and prospered he was satisfied.

While the work of the Society had the first claim upon him, Mr. Rains was interested in every department of the work of the Kingdom. He was an advocate of every political and every social and every moral reform. He was an advocate of nation-wide and world-wide prohibition, of universal suffrage



Francis Marion Rains

and of every other cause that had as its objectives the welfare of humanity and the glory of Christ. In increasing the receipts of the Foreign Society he made it easier for every other society to increase its receipts. The methods he invented were borrowed by others, and with good results. Years ago President McGarvey asked him to become a trustee of the College of the Bible. His hands were full, and he was unwilling to assume any additional obligations; but his former teacher and friend pressed the matter upon him, saying that he needed his counsel and assistance. He accepted the trust and served the institution faithfully and helpfully.

Mr. Rains was "given to hospitality." And what a genial and gracious host he was! He was never happier than when

Onward, Christian soldiers! Marching as to war,

he had friends under his roof and at his table. Most of the missionaries of the Society and missionaries of other societies were entertained by him and Mrs. Rains. He wanted to know the missionaries more intimately, to learn of their problems and needs, and what the Society could do to meet their needs and increase their influence. To missionaries on furlough and to missionary candidates, a visit in his home was like rivers of water in a dry place, like the shadow of a great rock in a weary land. And because of his hospitality there are men and women in the fields who were refreshed and heartened by him in his home who will mourn with us when they hear of his departure to be with the Lord.

No one saw Mr. Rains at his best who did not see him in his home. It was there that all the gentleness and tenderness and chivalry of his nature found expression. He loved his wife and children with a surpassing love. When he crossed his own threshold the cares and perplexities and annoyances of the mission rooms were left behind. Canon Kingsley used to say that there was more laughter in his home than in any other home in England. It is safe to say that there were few homes in America in which there was more contagious laughter and more riotous mirth than in the home of our friend. There a guest found what Milton called "jest, and youthful jollity." Mr. Rains was a boy to the last, and it was in his home that the boy side of his nature was seen to best advantage. But there was another side; his life was not all mirth and gaiety. There was a serious element, and that was in evidence also. On the breakfast table there was the New Testament. Before partaking of food the Word of God was read and prayer was offered. When the *Daily Altar* was published he procured a copy and was delighted with it. He used it as long as he was able to go to the table. More than that, he spoke to his friends and visitors of this book and urged them to use it in their family worship. Not only so, but he went before his children in the way of holiness and said to them, "This is the way, walk you in it."

Mr. Rains was not a scholar in the technical sense of that word; but he was an educated man. He attended the common schools of his native state, the academy in Columbia conducted by W. K. Azbill, and the College of the Bible. But he always regretted that he did not have a university training, and said that if he could begin life over again he would not enter upon his public career without a thorough course in some first-class university. Abraham Lincoln and Isaac Errett were not university men, but they were the peers of most university men. Mr. Rains spoke accurately and most effectively. His native ability, his studious habits, his extensive travels with eyes and ears open, his intercourse with people of all classes compensated in large measure for the lack of training which he deplored, and made him the equal, if not the superior, of the average university man. It may not be generally known, but Mr. Rains read more than most professional men. He read on the trains, and at home, and whenever he had a few leisure moments. He had a good library and knew what it contained. Within three months of his death his friend, Judge Swing, told him that if he wished to know what was going on in the world he should read a New York paper in addition to the Cincinnati papers. He subscribed for the New York *World* and read it till he could read no more.

It should be said, and said with emphasis, that Mr. Rains was a genuinely religious man. He was educated by Robert Graham, Isaiah B. Grubbs and John W. McGarvey, and was by them instructed in the fundamentals of our holy religion, and from these fundamentals he never departed by so much as a hair's breadth. He held the sovereignty of God, the Deity and Saviorhood and Lordship of Christ, the agency of the Holy Spirit in conversion and sanctification, the inspiration and all-sufficiency of the Scripture, the observance of the ordinances as given to us, the church as God's instrument to bring in the Kingdom. His reading and his experiences broadened his horizon and modified some of his early opinions and views, but they did not affect the fundamentals. He kept his mind open to truth from all sources; he was a forward-looking man; in the best sense he was a modern man; but he was as loyal to the faith once for all delivered to the saints as any of his illustrious teachers in the College of the Bible. As the end approached he could make Paul's words his own, "I have fought the good fight; I have finished my course; I have kept the faith."

Mr. Rains loved the Lord, and the Lord's house, and the Lord's people, and the Lord's day. He loved the church, he honored the church, he supported the church. As long as he was able he attended the morning service, the evening service and the midweek service. He was ever the stanch and loyal friend of the minister in charge. Mr. Rains was a man of faith and prayer. He read the Bible and guided his life and conduct by its teaching. One of the last things that he asked for was his Bible. Because of the "mortal mist" that covered

With the cross of Jesus, Going on before.

his eyes he could not read a word of it, but it was a satisfaction to handle the Book of God, the Book whose teaching had made him wise unto salvation through faith in Christ Jesus, the Book he had read and preached for so many years; the Book whose precepts were more precious to him than gold, yea, than much fine gold, that were sweeter than honey, and the honeycomb. He fondled and caressed the Holy Book as lovingly as he did his little grandchild a few days before.

Honor and love, and the good repute that follows faithful service as its fruit, were his portion. He was loved and he loved in return. He was proud of the religious people of which he was a member. He rejoiced in the principles for which they stood, and believed in their ultimate triumph. A week before his translation, when speaking was difficult, he kept murmuring the phrase, "I love the brethren," and after a pause he added, "with an unceasing love." That was his thought as the splendors of eternity fell upon him thick and fast, and he caught glimpses of the King in His beauty. He loved the missionaries and wore himself out in his efforts to provide them the equipment they needed for the most successful prosecution of their work. All through his life he loved our ministers and maintained that they constituted the finest body of preachers in the world. He had been in hundreds of their homes, and he spoke what he believed to be God's truth concerning them.

Four years ago, because of the great service which he had rendered, and because of the condition of his health, the Society in convention assembled elected him secretary emeritus for life. It was understood that he was free to come and go as he pleased, to do much or little or nothing at all as it suited his taste and convenience. He was grateful for this honor, but he was unwilling to be idle. He wished to live and serve for at least ten years longer. He thought that all that had been done thus far was preparatory, that we are living in the rich dawn of an ampler day, and that we are to see larger things, and it was his ambition to have a share in bringing these larger things to pass. While he was weak he was not an old man either in spirit or in appearance. His father died within three years, and he saw no reason why he might not live as long as his father. He had no organic diseases; he had done the work of three ordinary men, and he died from sheer exhaustion. Measured by the calendar Mr. Rains was comparatively a young man; measured by his achievements he lived longer than the oldest of the Patriarchs. He was eager to live on and to assist in the work of the Society; at the same time he realized that he was in God's hands, and that God knew what is best. At noon on Friday God called him and, like Valiant-for-truth in Bunyan's immortal allegory, he passed over, and all the trumpets sounded for him on the other side.

"And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward His house." When Livingstone's body was brought to England the nation wished to pay him the highest honor of which it was capable. The supreme honor was a burial in Westminster Abbey. The sentiment of the people expressed itself in the lines,

> "Open the Abbey doors, and bear him in,
> To sleep with king and statesman, chief and sage,
> The missionary come of weaver kin,
> But great by work that brooks no lower wage."

And so the sacred dust of Livingstone rests in Westminster Abbey, the pantheon of the British Empire, among kings and statesmen, among the greatest men the empire has produced, the men that fertilized the world with their inventions and discoveries and services.

If among the Disciples of Christ there were a Westminster Abbey, or a pantheon, or a hall of fame, undoubtedly Francis Marion Rains would be assigned a place of highest honor in it, a place among the kings. We have no royal sepulchres. How then can we show our regard for this heroic servant of the King, this mighty missionary leader? We shall deposit his wasted form in beautiful Spring Grove cemetery, beside those whom he loved long since and lost a while; and we shall enshrine him in our hearts and keep him there till the walls thereof shall molder and crumble to dust away, because he did good in Israel, both toward God and toward His house.

The truly earnest Christian must of necessity take a paramount interest in the extension and enlargement of the kingdom of the Lord Messiah. This is, indeed, humanity, in the superlative degree. If any nation or country in amity with us is in a state of physical starvation, in want of the bread of this present life, does not our humanity superlatively awaken into an efficient relief and contribution in its behalf? And how much more important is the supply of the true bread of the life everlasting than of that which perishes in the using of it.—*Alexander Campbell.*

Christ, the royal Master, Leads against the foe;

Fulfilling His Promise

By FRANK V. STIPP

EVERY true missionary has been thrilled by the promise of Jesus, "And lo, I am with you always, even unto the end of the world." During the first century, His disciples did go and they were confident indeed that God was directing them. "Peter by a specific vision was shaken out of his narrow provincialism" and led to extend the circle of the gospel beyond the confines of the Jewish family. Paul and his companions as they journeyed by land and sea continually looking for new places for Christian endeavor, were confident of the guidance of the Holy Spirit. But the past century and the present, as well as the first, are centuries of evangelism, and His promise must apply again.

Let us notice first that God is not in the work of foreign missions to the exclusion of man.

The marvelous manifestation of missionary enthusiasm which was the mother of modern missions had its origin in the deepened spiritual life of the people and in their fuller appreciation of the person and mission of the Christ. The British and American missionary movements alike were born in the spirit of prayer. The Wesleyan revival in England had much to do in preparing the churches of that country for the great awakening of interest in world evangelization. In America the prayers that came in response to the impressive call of Jonathan Edwards in 1747 aroused the churches from their lethargy to face the great task. This call which was sounded forth from New England found its echo in old England in the person of William Carey, who after years of prayerful meditation on the world's needs, was led by the Spirit into the foreign field. The story of the first definite steps toward foreign missions in America is too familiar to require retelling. But Mills and his little hay stack band reveal a most vivid picture of the faith of man and the leading of God and we cannot but recognize the hand on their shoulders guiding them as they revealed to the Church the necessity and the possibility of world-wide evangelization.

The history of the past century also shows upon its pages the finger marks of God. It is not my purpose to tell how the walls of opposition which surrounded the various heathen countries of the world fell before the faithful ones of God. But one after another these great countries were successively and successfully entered. True enough, not without martyrdom in most cases and never without a great expenditure of patience and energy. The fact that within five years about the middle of the century, new facilities were found to aid in the opening and occupation of seven different countries, together comprising one-half the world's population, is most striking testimony. Sometimes forces outside the Church were used in the opening up of new lands to the messengers of Christ. Today we find practically the whole non-Christian world earnestly inviting and anxiously awaiting the number of missionaries sufficient to give them the gospel and all its blessings.

God has also been at work in an internal way preparing the hearts of the people for the message that is to come. Sometimes this may be through the marvelous workings of nature and sometimes through their ancient religions. The missionary to a country where one of these great ethnic faiths is in vogue has a powerful instrument at hand if he has a sympathetic understanding of that faith and can show wherein Christian principles are similar but better. I am convinced that this same policy is best in the conflict between Protestantism and Catholicism as we know it in the Philippine Islands.

This review of the past makes clear the nearness of God to the proposition of foreign missions, both at home and on the field.

Now let us examine some of the institutions of the mission field and some of the achievements of the world to see if these do not bear the marks of the Master's approval. Let us see if these are not a part of the contribution of God to the cause of missions, if they are not a part of His promise to be always with those who go out to do His will.

The great art of printing is one of these contributions, hastening the evangelization of the world: but perhaps some of us are unwilling to grant that printing is a gift of God. If it had anticipated the Reformation by a few centuries then perhaps the world and the minds of the people would have been filled by a literature lacking the note of the true religion of Christ. If it had come much later, it could not have served so ad-

Forward into battle, See His banners go.

mirably as the vessel to disseminate the enthusiasm and vigor of the great religious revival of the time.

To imagine the missionary propaganda being conducted without printing would be like imagining an army fighting its battles without powder. First of all there would be no printed Bibles. How often do missionaries of all lands find the soil in a certain district all mellow and receptive because a Bible has preceded them! We would have no tracts and periodicals with which to give the people in the far away districts the bread of life or free their minds of harmful prejudices or superstitions. We, ourselves, would have few of the books and periodicals with which to keep our minds alert.

Someone has said that "the printing and circulation of the Bible in a hundred different tongues is the reverse of the miracle of Babylon and the repetition of the miracle of Pentecost." Can we not see the hand of God aiding in the preparation of these translations? True enough, the great translations have been produced only by years of patient and tedious toil. Yet God was there making bright the hours of language study and enlightening the mind of the translator during periods of labor. We can see Him standing over and directing this work even as He did the selection of the canon in the days of old. Truly the idea of the Bible society was born in the mind of God in answer to the imperative need of His people and He has fostered it from the beginning.

The contribution of the improved means of travel is too familiar to need more than a mention. Just as the old Roman roads made lighter the work of the first missionaries, so the improved means of travel and communication serve us today. The foreign field is only a tenth as far from the homeland as when the first American missionaries set sail. In these days when we are covering our fields by train, automobile and motor boat, we should thank God that such things are available.

The great institutions that have sprung up show in a special way the marks of the Master's approval. The marvelous growth of some of these schools starting with nothing a few decades ago and now exerting a great influence and enjoying an enviable standing among the schools of the world indicate to us that an agency is at work greater than those of man. The men who have built up these schools are not such intellectual giants or experienced administrators as to warrant such triumphs alone. What is it then? Simply the fulfillment of Jesus' promise of companionship. Likewise we can see the medical and the purely evangelistic institutions going forward, extending their influence wider and wider, wherever men are working under the Master Workman.

The third plane, we should be able to distinguish the voice of Jesus speaking words of wisdom in our council meetings and in all the councils of the true forces of evangelization.

The distribution of the various missionary agencies throughout the world has back of it a plan and system that seems to be beyond the mind of man. This fact is especially remarkable when we remember the number of units participating. A century ago the workers were few in number and located at widely separated points. Reports of years ago show about six thousand principal mission stations with 22,000 out-stations, each occupying a place of strategic importance and wielding an influence in most cases over a wide expanse of territory, penetrating into the very heart of the non-Christian lands. In most places, notably central Africa, the stations are so located as to best withstand the onslaught of the enemies of the gospel.

We need but a glance at the lives of the early pioneers, such as Livingstone, Judson, Carey, Verbeck and others, to prove that they were located according to the will of God. Each was one in ten thousand for the work to which he was sent. Guided by the Holy Spirit, they were all able to find that place where they could the best serve in the largest way.

The native Christians as well, are becoming firmly established in their own lands. With a force of over two million communicants and a hundred thousand religious workers, they are preaching the gospel in an effective manner. We can see God helping the people through that difficult period of transition from heathenism and worldliness to Christianity. The sacrifice that is usually incurred and the great mental and religious adjustment that is always a part of the process often require a force of will above that of the coverts in Christian lands. Such an authority as John R. Mott confidently makes the statement that Christianity is so firmly fixed in the minds and hearts and lives of the native people that should it be blotted out in America and Europe, it would spring up anew in the mission field as a self-propagating force and again cover the earth.

This leads us on to another point where the wisdom of God is manifest and that is in the power of the native churches. In the Philippines the native church can boast of nothing extraordinary in this respect, but we can see the dawning of a

Like a mighty army Moves the Church of God:

brighter day. Throughout the world the day of self-support, self-propagation and self-government is coming nearer and nearer. Churches that can support their own pastors and work are no longer a rarity. I am convinced also that in the Philippines when the Protestant work becomes self-supporting it will be through the quickening of the souls of the people by the Spirit of God rather than by the urging of the missionary.

Christian union on the mission field is the final testimony that Jesus is speaking words of wisdom in our mission councils. The missionaries have realized from the first that the difficulties and urgency of the task demand the most efficient use of all the available resources. Besides this the elemental needs of the people call for what is fundamental and essential in Christian doctrine. Not many years ago, at a meeting of all the Protestant forces in China, it was unanimously declared, "We are one in regard to the great body of doctrine of the Christian faith."

This vital and spiritual unity often takes expression in the various lines of evangelistic activity. Union colleges are now considered by far the most economical and practical, and have been established in most mission fields. This unity on the mission field is coming to exert a beneficent influence on our churches at home. Perhaps our Master's prayer for Christian unity will come to the world as a gift from the churches on the foreign field, which the Holy Spirit has shielded in a large measure from the evils of division.

Now lastly, can we not see the face of the Master as he goes along the way with us, smiling a kind benediction upon all our sincere efforts? It is that smile which calls the young student volunteer out from his home and friends. Only this can give him power to bid farewell to an aged mother, perhaps for the last time. Later he must again catch sight of this smile as he faces the choice of separation from his children or taking them to a place where they will lack the things necessary for their proper development. It is this smile of benediction which causes the missionary to stick to his task. He often faces difficulties, loneliness, ill health, or sometimes disagreeable work, and yet the smile of the Master and His "Well done" are sufficient to make the true missionary victorious over all. He is sometimes tempted to give up his work, by large salaries offered by commercial firms. Sometimes it is the desire to be freed from the most exacting responsibility which would call him away. Sometimes the temptation comes more insidiously in the form of an influential pulpit or place of service at home. But if he keeps his eyes on the Master's face, he can stand up to his every duty and do it.

The missionary sometimes finds himself out on a lonely march, the stars overhead, and the indistinct path at his feet. His lone human companion is a man of another race and color, with little in common except the same God and the same faith. It is not a setting which would of itself make buoyant the spirits of the traveler. Yet the missionary tells himself again and again that he is the most fortunate being in the world. He has a strange desire to shout his joy to heaven. Whence comes this contentment and joy? Certainly not from worldly conditions or environment. It is simply the joy that the Christian experiences when he is on the mountain top with Jesus; it is the promise of Jesus being fulfilled in all its reality. It comes again as he stands before a hungering group of people and tells them for the first time of the rich promises of God. It comes as he stands in the midst of his people whom he has seen gradually emerging year after year from heathenism and worldliness to that perfect standard set for all men. It is this joy, this smile of the Master, His words of benediction, which make the life of the missionary tolerable.

What then shall we say? Can we see God in the work of foreign missions? We can scarcely see anything else. Yet man is there, an important factor, doing his bit and always realizing that his efforts are being multiplied by that same hand that multiplied the offering of the little lad on the shore of Galilee. The creature working with the Creator, the servant working with his Master, man working with his God. Let us then watch anew for the footprints of the Master beside our own, for the marks of His approval upon our work, for His voice as He sits with us in council and for that loving smile which calls us on to greater and better lives. Let us claim anew for ourselves that rich promise of Jesus, "Lo, I am with you always, even unto the end of the world."

Laoag, Philippine Islands.

Regarding the missionary spirit as of the essence of the spirit of the gospel, let us, then, cultivate, cherish, and display it in the labor of love, and in the perseverance of hope. Let us bear in mind, that God is with us in this great work, and that he has ordained that they that water others, shall themselves be watered out of the river of life; and that those who are blessings to others, shall be blessed of God themselves.—*Alexander Campbell.*

Brothers, we are treading Where the saints have trod;

Penalizing the Preacher

By F. E. SMITH

PENALIZING the preacher is so a reality that often it has had the effect of paralyzing him. We have piled the work on our servants in the gospel until many of them have been broken—not on the ancient wheel of torture—but as effectively by the heartbreak caused by lack of support and the body-break of trying to do three men's work. How many missionaries of the cross now fill untimely graves because of their early exhaustion. How many a preacher has been compelled to quit before—and not always before—the collapse came. Many of our most effective workers who are lost to the cause of Christ, should today be at their best service had we not thoughtlessly failed them and allowed them to break under the awful load.

The effect of it all is most unhappy in its tendency to keep the young man out of the ministry. The handicap placed on the preacher he feels is unfair and he is not willing to be so subjected. We thus penalize the ministry by keeping out the choicest of our youth just when they are sorely needed and greatly called of God.

Another way the preacher is penalized is by the inadequate support given him in his work. The early returns of the surveys of the Interchurch World Movement indicate that the per capita now paid for ministerial support is less than it was in 1850. The Church, her numbers and resources have increased greatly since then, but the increase in the preacher's support has not kept pace. There is scarcely left a profession, trade or task that does not average much higher in support than the ministry. The condition has been chronic so long that we take it for granted. We have lost our sense of self-respect in the support of our preachers. The striking miners average double the annual support of the preacher in America.

The man of God cannot strike. He can wear himself out, bear the burden of sin and conscience as none other, fall at his task and glory in the cause that so consumes him, but he cannot strike. Yet, a more deadly thing is going on. Quietly and almost unnoticed he is leaving the ministry. It is hard for us to believe that any true minister ever quits and yet there are times when the pressure is so great that one cannot wholly condemn them when sorely needed workers leave the ranks. They seldom come back, whatever be the cause of their leaving and many, too many times, they cease to count in Kingdom usefulness in any way. In one single day there came to our office the information of four men leaving their places in the gospel. In every case their names were known well beyond the borders of their state.

Again, it sometimes seems that we say to our preachers, "Well, if you are bound to preach we will make it as hard for you as we can." The amount of unpaid salaries due ministers that never will be paid would make a good start toward a competency for old age. We have often made the preacher play banker and extend credit to a whole church on his salary overdue, for weeks and even months. This is going out of fashion. Most self-respecting churches now pay their bills to their preachers and if credit has to be used they go to the proper place, the bank, which does this as a business. Regular payment of the salary promised is only the decent and expected thing, but does much to relieve anxiety at the manse. A church we recently visited has a pride in the custom, and preserves it as a matter of sentiment, to hand the minister his check in advance payment, just before he enters his pulpit. I presume that they reason that they get better preaching that way. At any rate they have a live preacher and a growing church.

Perhaps the most shameless is the last possible penalty that can be imposed for being a preacher, that of neglect in old age. This bitter burden is reserved for the time when he is defenseless and cannot even quit. He must drink the last unwelcome dregs of such a cup. The suffering, heartache and agony of mind caused him and his loved ones can never be put into words. He can suffer, but he cannot complain, and because he goes on in silence the churches too often take it for granted that all is well. For himself it does not matter so much, but to see those who are dearer to him than life compelled to suffer privation brings an anguish that has in it the essence of an exquisite torture.

And yet for all this, with the handicap and penalty imposed, he is the eyes of our soul. We can never reach higher in the spiritual than he leads us. It is often heartless, the way we

We are not divided, All one body we,

treat him by our thoughtlessness, but the greater damage is not to him but to the church, to the souls of men. We will awake some day, and we should see the plain fact now, that all the time we have been doing injustice to our own and our children's souls. We save our money and equipment from our leaders, but in doing so blight our own souls and blind the future.

The Board of Ministerial Relief gives the widest publicity to the recommendations of the Cincinnati Convention regarding the ministry. Few are the churches that cannot heed the suggestion and all be richer for so doing. It is recommended that,—(1) All salaries under $1,500 per year be increased 25 per cent; (2) All salaries between $1,500 and $2,000 be increased 20 per cent; (3) All salaries between $2,000 and $3,000 be increased 15 per cent; (4) All salaries above $3,000 be increased 10 per cent. It will soon be that a church dare not be unjust in the matter of a living support any more than any other institution. What irony in the statement when by all the rights of her place she should lead, here as in all else.

The convention also recommended that all Bible schools use the Christmas service with an offering for Ministerial Relief. Further, and more than in a missionary sense, that every church pay 6 per cent on the minister's salary and that all ministers enroll in the Pension System. The 6 per cent goes to the support of the twofold task of this Board—the Relief roll and the Pension department. This has to do not only with the ministry, but back of that with the whole success of the church.

The Yellow God

By CHARLES LLOYD GARRISON

One of the most interesting articles I have ever read, unusual and splendid. I think we should publish it in WORLD CALL *and should also consider its publication in tract form.* A. E. CORY.

CONCEIVED of old in the womb of Time, the Yellow God was born, not fair and goodly, but a foul, misshappen, monstrous creature. If one would think of him in material and tangible form, perhaps this fanciful portrait of the Yellow God will serve:

Picture to your imagination a massive hunchback with thin legs and long, gorillalike arms, ending in fingers unusual for length and grasping qualities. Sitting in the sag between hideous shoulders, visualize a head with a big, dome-shaped forehead, prominent nose and cheek-bones, the face tapering down suddenly to a narrow, peaked chin. Deep-seated under hairless, bulging brows are eyes that fairly thrust at you with rapierlike precision—small, restless, preternaturally crafty, cruel eyes—eyes that pierce even to the discernment of the secret places of the human spirit wherein dwell man's loved and cherished ideals, his ardent hopes, his master passions. Skimp and drawn appears the sallow leather of the Yellow God's beardless face, and under the cheek-bones it is sunken. His mouth is wide. His lips are thin. And the Yellow God cannot smile. When he laughs, the Yellow God parts his thin taut lips and reveals rows of immense, yellow teeth, and the cackle he emits is harsh, dry, and devoid of mirth.

Richly and gaudily appareled is the Yellow God, yet cannot the genius of his designers and tailors camouflage his deformities. Bedecked is he with sparkling gems of fabulous price; still is he repulsive. Art can do much admittedly, but no art or device of man or demigod can transform the ugliness of the Yellow God into attractiveness of form. Green and gold and purple are woven into the texture of his kingly robe; but it is written in the volume of the Book that no investiture of the Yellow God, however recent or gorgeous, shall be altogether free from traces of corrosion. Therefore are all the costly things of his imperial wardrobe pitted with moth bites and slightly tarnished by rust.

Richer far than earthly kings and famed plutocrats of old; richer far than multimillionaires of today; richer even than all the rich men who have possessed from time to time the lion's share of this world's goods—the Yellow God fairly gloats and gluts on earthly treasure. All wealth in all forms he claims, and all the crude materials of wealth. His holdings

One in hope and doctrine, One in charity.

SPOKANE UNIVERSITY

embrace stocks and bonds and vast estates. His ships traverse the seven seas, and his railway lines criss-cross the continents. His coffers are fairly bursting. Heaps and piles of silver and gold he has hoarded, and diamonds and pearls and flashing sapphires.

Temples and palaces in many lands have been erected and dedicated to the service of the Yellow God, and the fame of him has gone forth to the ends of the earth. The audience chamber in the grand temple of the Yellow God is a vast apartment paved with gold. Ivory and ebony, carved by cunning craftsmen, compose the material of its furniture and fittings. Tapestries of priceless worth hang upon the gilded walls. The rare, costly yellow jewels in the massive chandeliers impart a strange, yellowish tint to the quality of the light. Yet is not this as it should be? Is not this the throne-room of the Yellow God?

Upon a dais at the far end of the spacious chamber, crowned and sceptered and sprayed with sickly, yellowish light, seated high upon a colossal throne of tarnished ivory and gold, behold him—the incarnation of human greed, the spirit of cupidity, the embodiment of covetousness—the Yellow God, who barters with men for their souls, giving them—or rather promising to give them—material possessions in exchange therefor.

Thrones have fallen, idols have tarnished and crumbled, and nameless rites and ceremonies whereby the devotees of other days sought to placate the spirit of the Untoward have perished from the minds of men, but the kingdom of the Yellow God has increased with the passing centuries. Wide is his rule, and popular; and as for the power wielded by the Yellow God, how shall we, with limited words, define its vast reaches? In comparison with his imperial power the influence and prerogatives of presidents, prime ministers, and kings of states, are limited and trivial. The great ones of the earth rise and fall, and their days pass as a tale that is told; but the Yellow God reigns on, unmindful of human woe, unmoved by the solemn flight of time. Of the lesser gods he is supergod; and he is yellow through and through!

The Yellow God embitters brother against brother, and causes the son to filch from the cash register in his father's store. In the service of the Yellow God, men lie, steal, defraud, and commit murder. At his behest all law, both human and divine, is trampled under foot. Through the subtle influence of the Yellow God, individuals, groups, classes and nations are led to defy inspired legislation and to infringe upon the most vital principles of justice and fair play. By him the workingman and the capitalist are alienated, so that each becomes to the other an Ishmaelite. Because of him come strikes boycots, lockouts, walkouts, riots, wars, and Bolshevism. He fills sanitariums with nervous wrecks, he peoples our insane asylums with the mentally unbalanced, he overflows our jails and penitentiaries with criminals. He undermines the strong foundation of youthful ambition. He spoils "the twilight and the evening star." He seduces genius and leads unnumbered multitudes astray.

And the Yellow God laughs!

Cunning, heartless, insatiable in his passion for human worship, the Yellow God proffers his tawdry wares in exchange for the finer stuffs of the spirit; and men bargain with him to their eternal hurt. The golden pomegranates that grow in the garden of the Yellow God are full of deadly poison. Instead of finding happiness and immunity, power and prestige, glory and honor, the dupes of the Yellow God are mocked at last by the emptiness of false promises and the obvious vanity and vexation of misdirected energies. Great men and small, and all sorts and conditions of men in between, fall down and worship before the throne of the Yellow God. Wise men and fools are amongst his followers. Kings, princes, priests, statesmen, men of letters, men of affairs, and men of common and inconspicuous mold—all kinds, all types—go up to the temple of the Yellow God to avow their fealty.

And the Yellow God laughs!

Men moil and toil for the Yellow God. For him they do and dare. For the Yellow God men brave the perils of the sea and the wilderness—the burning glare and deadly fevers of the tropics and the treacherous ice floes and eternal cold of the frigid zones! For the Yellow God the candle of life is burned at both ends. No task is too hazardous, no sin too black, to be undertaken at the behest of the Yellow God.

> I'll go where you want me to go, Yellow God,
> Over land or over sea!
> I'll do what you want me to do, Yellow God!
> I'll be what you want me to be!

In palace and hovel the Yellow God is worshiped. To the Yellow God altars are reared in high places, and the peans of his praise sound like the voice of many waters.

And the Yellow God laughs!

Crowns and thrones may perish, Kingdoms rise and wane,

The Master Teacher—whose words were as flashes of white light—warned men time and again to beware of the sin of cupidity. "Take heed, and beware of covetousness," he admonishes, "for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.) "Labor not for the meat which perisheth," he pleads, "but for that meat which endureth unto everlasting life." (John 6:27.) He would have men put the major emphasis upon the paramount value, the supremely worthful. Therefore: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." (Matt. 6:33.) In the parable of the sower (Matt. 13:3-9; 18-23.) "the deceitfulness of riches" is mentioned as a prolific source of unfruitfulness, in that it "chokes the word," and defeats its growth and development in the heart, and its full fruition in personal redemption.

Mammon—a term designating the Syrian god of riches—was often upon his lips, and always he used it in connection with some solemn warning or withering rebuke. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:24-26.)

Jesus recognizes the fact that man is incurably acquisitive; that he must seek, because it is his nature to seek; but he lays great stress on the *what* and the *wherefore* of man's seeking. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matt. 6:19-21.)

Joseph of Arimathea and Zacchaeus the publican were rich men. And Joanna, the wife of Chuza, Herod's steward, must have been a woman of means. And it is quite possible that there were other consistent disciples of our Lord whom he personally won from the ranks of the rich and the well-to-do. At the same time we cannot fail to note that, in the teaching of Jesus, wealth is regarded as an hindrance, if not indeed a serious handicap or peril. "Woe unto you that are rich; for ye have received your consolation!" (Luke 6:24.) "How hardly shall they that have riches enter into the kingdom of God!"—a statement which He himself elucidates by adding: "How hard is it for those who trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Mark 10:23-25.)

Full of human interest and pathos is the classic instance of the rich young ruler who came running to Jesus with the fine, manly inquiry: "Good Master, what shall I do that I may inherit eternal life?" (Mark 10:17-22.) We can easily picture the scene. The Master halts, turns about and looks into the clean-cut features of this clear-eyed, high-born young man.

"Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, honor thy father and mother."

"All these have I observed from my youth," he replies—not boastfully, but as a modest statement of fact. "What lack I yet?"

It was an unusual case. "Jesus beholding him, loved him."

He was evidently a fine specimen of manhood both physically and mentally. He must have walked with shoulders back and head erect, looking the whole world in the face, for he had nothing of which to be ashamed.

Jesus must have yearned to enlist him for life service in the Kingdom. Having looked into the soul of that young man and discerned all, Jesus speaks—not abruptly, we must suppose, but with calm, purposeful deliberation: "Go and sell all that thou hast, and distribute unto the poor, if thou wilt be perfect, and thou shalt have treasure in heaven: and come and follow me."

It was a hard saying, and when he had heard it the light faded from the eyes of the young man, and his countenance fell. He was surprised and disappointed, and sorrowfully he goes his way, "for he had great possessions."

Had the young man inherited an estate which had been acquired by some species of profiteering whereby the poor had been robbed in order that the young man's father or grandfather might be enriched? Did the wealth, into the possession of which the young man had come, belong in reality to the poor? Or was it that the Master, who needed not to be told what is in the mind of man, in that the secrets of the human heart were as an open book to him—did Jesus

But the Church of Jesus Constant will remain;

detect in the heart of this man an inclination to covetousness, which could be checked for all time only by the one complete sacrifice? One or the other it must have been: which of the two we cannot know.

Anyhow the soul of the rich young ruler was jeopardized by the power of the Yellow God.

There was just one chance of saving him from the snares and pitfalls of riches; one chance of winning him from the subtle power of the Yellow God, whose meat and drink it is to damn the souls of men. Jesus took that chance—and lost.

With no further inquiry, with no word of comment, the rich young ruler makes his sorrowful exit from the presence of our Lord. When the better impulses of his heart prompted him to seek the Kingdom and its life and fellowship, the hand of the Yellow God reached out and held him back so that he could not enter in.

The parable of the rich fool is notable also. Some one appealed to Him: "Master, speak to my brother that he divide the inheritance with me."

Jesus declines to arbitrate this difference, saying: "Man, who made me a judge or divider over you?" Then follows a warning against covetousness, then comes the parable.

"The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. And I will say to my soul: Soul, thou has much goods laid up for many years: take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" (Luke 12:16-20.)

This man is pronounced a fool because he defies God. God says: "Man shall not live by bread alone, but by every word that proceedeth out of my mouth." This man proposes to subsist on an earthly diet.

A fool is he because he has lost the true sense of life's values. He deliberately invites his soul to feast and fatten, as a hog takes on weight by eating corn!

This man is a fool, because he is a moral slacker. He dares to say, "Soul, take thine ease!" Don't fight! What's the use? Give up! Compromise! Have peace at any price! The consistent follower of Jesus Christ must say: "Unconquered soul, fight on!"

"My soul, be on thy guard!
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."

This man is a fool because he is a sensualist; because he reduces the supremely worthful in life to the pursuit of selfish pleasures. He is carnally-minded. He is a materialistic hedonist, who cannot rise higher in thought and aspiration than the level of his bodily desires. Any world-theory, individual or national, resting upon such a false, unworthy, and sinful basis, carries within itself the fruitful germs of death.

But most of all, this man is a fool, because he is an egoist: he is attempting to live to himself alone. Notice the significant recurrence of the personal pronouns "I" and "mine."

Our Lord did not condemn the rich fool because he happened to possess broad acres; nor yet because he seeded the soil in season and garnered a large harvest; but rather because of the selfish and sinful use he deliberately sought to make of these things.

This comes out in his own striking comment on this parable. "So is he that layeth up treasure for himself, and is not rich toward God."

If one is rich towards God, it matters little whether he has, or has not, succeeded in laying up treasures on earth. One may be rich in both earthly and heavenly treasures; in both heavenly and earthly treasures one may be poor; one may be rich in earthly treasures and poor in heavenly; or one may be poor in this world's goods, yet rich toward God.

When one comes to examine carefully the various kinds of franchise by which wealth in any of its outward forms is held among men, one must confess that possessions of all kinds are, in reality, only species of stewardship. Inheritance from others, purchase by gradual accumulations, invention or discovery—how can any of these accredited methods of acquiring an equity perpetuate that equity beyond the lifetime of the present holder? The sleazy greenbacks and the worn silver coins that pay a man's weekly wage have passed through a thousand hands. At different times in the history of the country scores of different men have possessed deeds to a given tract of land. Stocks and bonds in the strong box of the safety vault belong to a man only while he lives. And so with all other forms of earthly treasure. "Whose shall those

Gates of hell can never 'Gainst that Church prevail;

things be, which thou hast provided?" Somebody else's; not yours. And on and on goes the unending procession—a limited tenure, temporary holding, a transient equity. We are living souls, but these temporary holdings are other stuff.

Straight into the heart of this matter goes the parable of the unjust steward. (Luke 16:1-9.) "The lord commended the unjust steward because he had done wisely: for the children of this world are wiser in their generation than the children of light." Neither the rich man nor our Lord commended the steward because he was dishonest, but rather because he had sense enough to look beyond the limited tenure of his stewardship. Being unable to dig, and too proud to beg, he faced the day when he should still require food and shelter. So he gave—incidentally out of somebody else's abundance—in order that he might acquire lasting favor. "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

"Will a man rob God?" exclaims Malachi, the last of Israel's illustrious preachers of righteousness who pioneered the way for the Great Prophet. Then follows a startling, scathing indictment of a whole nation. "Ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it!" (Malachi 3:8-10.) But the influence of Jehovah's impassioned and anointed prophet was not great enough to stem the tide of Israel's apostasy. Fascinated and enthralled were they by the lies and wiles of the Yellow God.

Stewardship was both a vital doctrine and a general practice among believers in the early days of the Christian Church. Then its nature, scope, and function were clearly understood by all those who came into the Kingdom. Christ's Apostles, who had themselves given up all to follow their Lord, placed proportionate emphasis upon a thing which had loomed so large in the mind of their Master. One result of this teaching appears to have been the voluntary formation of a communistic group by members of the church at Jerusalem. (Acts 2:24; 4:32-35.) Luke's condensed account of this experience does not give us any intimation as to how it worked out in practice. But whether the experiment was successful or not, from an economic standpoint, the very fact that it was tried at all proves that the Apostles, evangelists, and teachers of the Church, in the classic period of its doctrinal purity, emphatically proclaimed the gospel of stewardship.

From time to time, in the long centuries separating the Apostolic Age from our day, stewardship has received only local or transcient emphasis. In the building of the doctrinal temple, stewardship was the stone the builders rejected. And lo, it was a chief corner stone.

It is a pity that the pioneers of our own religious movement, who had a passion for New Testament precedents, categorical commands, and even implicit, but unstated, corollaries, should have strangely overlooked this vital matter. In the Book they thumbed so dexterously stewardship was there, sunclear and emphatic; but they seem not to have seen it.

Giving is more than an essential condition of spiritual growth and development; giving is a spiritual exercise. Giving is a means of grace, and a grace. Giving is worship.

One of the most heartening symptoms of our day is the growing interest in the gospel of stewardship. In many local groups of believers new recruits to the Kingdom are being instructed and trained in giving. The Every-Member Canvass is helping to bring the obligation and privilege of systematic, proportionate, and scriptural giving home to the hearts and minds of increasing numbers. Many gifts of our day undoubtedly represent the fine spirit of sacrifice, and along with the material substance, there goes the sweet incense of prayer; but who will say that we have begun to measure up to the stature of fulness in this holy thing? The Yellow God has so popularized the heresy of absolute ownership; so insidiously has he instilled it into the thought-life, institutions, and customs of our age (and all ages) that the error yields slowly.

But, as truth will, in the end, prevail; and as the strong Captain of our salvation will not cease to lead onward till all evil principalities are overthrown and transformed, we may be well assured that the scepter ultimately will be stricken from the hand of the Yellow God. Until that time men may talk social justice, but the practice of it on any wide scale will not appear. Neither will wars cease. Nor will we have here or elsewhere an end of profiteering.

The millennium doth not appear till the worship of the Yellow God shall have yielded to the full-orbed worship of the God of heaven and earth.

We have Christ's own promise, And that cannot fail.

Facing the New Year in the Bible School

New Conditions—New Demands

THE Bible schools of the brotherhood have faced some exacting years in times gone by, but none so strenuous in its demands as 1920 will be.

We are facing changing conditions, and with them changing demands. Recent development all point clearly and unmistakably to the fact that what this old world needs most of all is that society shall be permeated with the spirit of Jesus Christ. The world doesn't know it yet, but what it is clamoring for in these days of industrial unrest and strife is the application of the principles of social justice as advocated by the Son of God, the use of which will solve its problems and bring social peace. The demand of 1920 is for the Christian reconstruction of society.

Nineteen twenty will demand that the Bible school adopt a policy that squares with the changed conditions under which it is working.

Nineteen twenty will demand that the Bible school give itself a thorough overhauling, and that its outworn, traditional methods and inadequate ideals be scrapped.

Nineteen twenty will demand that the Bible school give larger place in its curriculum to the teachings of the prophets and the teachings of Jesus as they affect our social life.

Nineteen twenty will demand of the Bible school that it enter upon quantity production of Jesus-minded boys and girls with a passion for justice and fair play.

Nineteen twenty will demand the highest type of leadership in the Bible school that has yet been produced. Men and women in numbers will need to go into training for positions of rare opportunity for service.

As we face 1920 it is apparent that we shall have to adopt some new working principles if the demands of the next decade are to be met.

If the Bible school has caught the spirit of this new day 1920 will find it no longer placing reliance upon schemes that have nothing whatever in common with the aims and purposes of Christian education, in order to hold its people together or attract new people, but will *abandon all irrelevant schemes and place itself on a thoroughly educational basis.*

If the Bible school has caught the spirit of this new day 1920 will find it working shoulder to shoulder with all the Sunday schools of its locality to *get the combined childhood and youth into the combined church schools of the community.* Take any community—it matters not where it happens to be—and the chances are you will find less than 50 per cent of the school children of that community receiving religious instruction of any kind. Can we hope for a great national religious life under such conditions?

If the Bible school has caught the spirit of this new day 1920 will find it more than ever consecrated to the purpose of helping its pupils,—

1. To *know* God as He has revealed Himself to us in His Word, in nature, in the heart of man, and in Christ.
2. To exercise toward God the Father, and His Son, Jesus Christ, our Lord and Savior, *Trust, Obedience, and Worship.*
3. To know and do our duty to others.
4. To know and do our duty to ourselves.

If the Bible school has caught the spirit of this new day 1920 will find it investigating the possibilities of extending the work of Christian education into the week, and even making the first modest attempts to maintain a fuller educational program. Take any community you will and the chances are that the childhood and youth of that community are getting only a fraction of the religious instruction that is fairly due them. Lesson materials are now available and instructions are to be had for carrying on a week-day extension of the Bible school.

If the Bible school has caught the spirit of this new day 1920 will find it launching a real program of social service that aims at relieving distress in the community, righting social wrongs and injustices, cleansing the cities of civic corruption and vice and the Americanization of the foreign-born in our midst. Much of the social distress of the times is due to misguided immigrants and their second-generation offspring who do not understand our American ideals and have never had the chance to learn.

Here is a program that challenges our heroic qualities as the war never did. Here is something like a "moral equivalent of war," which a late philosopher declared we need. Shall

Onward, then, ye people! Join our happy throng!

we get ready next year for the most signal advance in the history of the Bible school?

Kansas City, Missouri. MYRON C. SETTLE.

Possibilities and Responsibilities

With our backs to the past, its failures and successes, we face a new year with greater opportunities for service.

If our Bible schools are to really function as the "Teaching Service of the Church" or "The Church School," we must enlarge our vision of their possibilities and responsibilities; and the responsibilities must be considered individually, not collectively.

We must face the new year with optimism, but with the realization that a changing world presents the greatest challenge to service that the Bible schools have ever faced.

It is a sad fact that a very small percentage of the membership of any Bible school have a sense of their responsibility in that work. One of the grave problems facing the local church and the Bible school is that of impressing its individual members with a proper sense of their personal responsibilities. Unless this can be done we need not hope for unusual success.

Bible school work is not a "one-man's job." The slogan should be, "A Job for Everybody and Everybody on the Job." Every member, teacher and officer has a definite responsibility not only in the way of financial assistance, but in a contribution of personal service; a responsibility that cannot be discharged by mere attendance or by a passive interest in the work of the school or church; a responsibility limited only by the extent of each individual's ability—and everyone has some ability for doing something for the Kingdom.

The trouble has always been that too few folks were willing to pay the price of personal service; a small percentage have carried the load, while others have criticized but done nothing. Of course, some superintendents, pastors and workers may and do make mistakes; but this is the Lord's business, and the least every member can do is "get in under" and help push; be a "booster," not a "knocker"; ask for something to do, and do it—*well.*

Because some superintendents, teachers and members have traveled the lines of least resistance in their efforts to build up the interest and influence of our Bible schools, they have been handicapped in their effectiveness. The degree of success we enjoy in the work during the new year will be measured only by the amount of "plus" we add to our efforts of the past.

Chicago, Illinois. O. A. ROSBORO.

Growth, Bible, Evangelism, Soul

No more imperative challenge can come to us as we face the new year than that of the Bible school. It lies at the very heart of the Christian enterprise as foundation precedes building or seed the harvest. How necessary, therefore, that we be lured on by large vision in this most fertile and fruitful of all fields of religious activity. There are four ideals as regards the Bible school commanding our interest at this season —ideals at once transcendent and far-reaching in character and results.

The first is *growth.* It is true that bigness does not always mean greatness. Rome was big, but Bethlehem was great; Germany was big, but Belgium was great; John L. Sullivan was big, but Theodore Roosevelt was great. Greatness then is a thing of quality, of character, of ideals and of service. Hence a Bible school of one hundred scholars, thoroughly organized and consecrated to a high task, may be greater far than one of several hundred who come simply to be counted.

But, be this as it may, a Bible school should aspire to be as large as possible if it may thereby render greater service to the community and the world. Life is not static, but dynamic and progressive. Indeed, the law of life—its very soul and genius—is growth, always growth. The stone has no life—neither does it grow; but the acorn is a-throb with life —hence the growing sprout and spreading tree.

Too many Bible schools are like a toy train running round and round on a circular track—there is much of the noise and rattle of machinery, but it gets nowhere. Every school should inaugurate a well-planned program and then bend its entire energy to attain a worthy goal.

Secondly, *teaching the Word of God.* The Bible school, if it means anything, is a school for teaching and learning the Bible, and the school which substitutes something else for the Book of books—however interesting or cultural—ceases thereby to function as a Bible school.

In these days of social, economic and political unrest—crisis days that try men's souls—nothing will put iron into the blood and courage into the heart, or conduce to moral stability and idealism, like the Holy Scriptures faithfully presented and

Blend with ours your voices In the triumph song!

rightly interpreted. If Queen Victoria, pointing to the Bible, could say to a distinguished guest, "That book is the secret of England's greatness," or President Jackson declare that "The Bible is the rock on which the republic rests," surely we need today as never before—confronted by the staggering task of a world's rebuilding—to set forth with unceasing fidelity the principles and ideals of the Sacred Volume.

Moreover, that is what people come to the Bible school for. They can hear lectures and music from lyceum platform and in concert hall, but when they come to the house of God they hunger for the bread of life. The Bible school hour, therefore, is the one opportunity for imparting, both to children and adults, the health-giving truth of the gospel.

In the third place, *evangelism.* Gone forever is a certain type of evangelism, with its cheap jokes, sloppy sentimentalism, vulgar hysterics and emphasis on noses and dollars. May *Ichabod* be inscribed above its grave forever. But the church of our Lord must remain an evangelistic institution or else surrender its divine credentials and mission.

While not discounting special evangelistic campaigns and efforts—for without them must be torn away many of the brightest pages of the Church's history and triumphs—yet we insist that the Bible school is our greatest evangelistic agency and opportunity. This not only accords with Biblical teaching, but it is based upon the soundest laws of psychology as well. Gather the people into the Bible school and the work is done. They come into the church as naturally and normally as harvest follows seedtime or as the bud unfolds into blossom.

Finally, *spirituality must be accented.* Is this indeed not the end of all Christian teaching and endeavor? The great, deep yearnings of the soul—yearnings for reality and truth and satisfaction—must be drawn out and fulfilled in God.

Let our Bible schools then by tender sympathy, personal oversight and faithful teaching of the Word lead the multitudes up to higher altitudes of spiritual communion and realization, for if we fail in this we have failed in the supreme thing of life. For what matters it if the Bible school grows in numbers, in evangelistic passion and pedagogical accuracy if human hearts and lives are not attuned to the Infinite?

All this means a deepening and growing experience of vital religion—"the life of God in the soul of man." Such a spirit of reverence and worship must be created and maintained in the Bible school—environing the whole service like an ozone-laden atmosphere—as shall at once quicken and strengthen spiritual insight and appreciation. Thus every song and prayer and admonishment, whether in opening exercise or classroom instruction, should feed the higher nature, thereby developing virile and positive Christian character.

This, then, should be our vision and task as we face the coming year—God's year and ours—and surely it is great enough to call out the best thought and highest resolve of every minister, superintendent and teacher in the land. Let us go forth sowing, cultivating and reaping and we shall witness such constructive achievement in our Bible schools in 1920 as shall send a thrill of joy throughout our great and beloved brotherhood. Thus the Kingdom in radiant and conquering glory shall move forward,—

"Fair as the moon,
Bright as the sun,
And terrible as an army with banners."

Mayfield, Kentucky. J. J. CASTLEBERRY.

Roosevelt's Estimate of the Ministry

THE *Literary Digest* quotes from Dr. Ferdinand C. Iglehart's biography of Theodore Roosevelt the statement which he made when told that Dr. Iglehart's son was about to start as a missionary to Japan. After a hearty "God bless him and bless you," he said:

"I have told you many times that I consider the Christian ministry as the highest calling in the world, most intimately related to the most exalted life and service here and destiny beyond, and I consider it my greatest joy and glory that, occupying a most exalted position in the nation, I am enabled, simply and sincerely, to preach the practical moralities of the Bible to my fellow countrymen and to hold up Christ as the hope and savior of the world. I believe down deep in my soul, as you know, my friend, that I have preached the same gospel that you and your boy are called to preach.

"As high an estimate as I have of the ministry, I consider that the climax of that calling is to go out in missionary servvice, as your son is doing. It takes mighty good stuff to be a missionary of the right type, the best stuff there is in this world. It takes a deal of courage to break the shell and go twelve thousand miles away to risk an unfriendly climate, to master a foreign language, perhaps the most difficult one on earth to learn; to adopt strange customs, to turn aside from earthly fame and emolument and, most of all, to say good-bye to home and the faces of the loved ones virtually forever."

Glory, laud, and honor, Unto Christ the King;

Long Live Those Early Voices

By FRED S. NICHOLS

THE three outstanding words of these days are democracy, internationalism and social service. But these words did not spring full-orbed from the Great War. Here and there throughout the world wilderness voices had long cried out for such a brotherhood order. Among these early voices none has been clearer and more effective than that of the missionary of the cross. In its immediate environment effects and in its invigorating reaction upon the home land, this voice has been of incalculable force in ushering in the new day. Moreover, the continuance of this voice is necessary to the more complete realization of these ideals.

This Voice and Democracy

The meaning of democracy is becoming clearer each day, and with it the consciousness that only some of the first fruits of democracy have been tasted. As the emphasis in democracy gradually shifts from simply political theories and governmental concepts to that of spiritual values, the democratic spirit is recognized as the conscious and constant effort to organize all life on such a basis that every human being may have within his reach the most abundant experience.

Now, just how has the missionary voice been significant here? For the missionary has not been a political theorist or propagandist as such; his primary concern has not been the immediate political structure. But his voice has sounded the fundamental principle upon which all enduring democracies must rest, namely, the divine rights and worth of the individual as such. This is the dynamic that will in time develop, either by peaceful evolutions or cataclysmic revolutions, the satisfying and effective organisms. To deny or attempt to abort this idea in its growth will bring on an "irrepressible conflict." The missionary discovers the individual to himself in the way of his rightful sonship. If "religion is the discovery of persons," it is no less true that the discovery of persons is the beginning of democracy.

This has been the voice of the missionary in the great world wilderness. What of the future? His voice must be sustained. It must be sustained in order to make the world safe for the democracy already attained. Competitive armament will jeopardize it. The League of Nations will help, but only as it rests upon something more basic; an ultimate basis other than an enforcing army and navy. The league's effectiveness will be found in the spirit that promotes the gradual democratization of the world. But world democratization will not become a reality by enforced forms of government, by commercial relationships, nor even by systems or processes of education. It will come by a universally insistent emphasis upon the principle of individual worth until all the people have a flaming conscience upon the matter.

Nor can the world long be safe for a democracy which is in fact only a fractional democracy within the country itself. There must be a going on to a complete democratization of all things. The sphere of democracy must be enlarged; and the wider the area of the elemental democratic idea of individual worth as a religious faith, the more dynamic will it be to reach its goal in all realms.

This Voice and Internationalism

Internationalism is another of the great words today. The menace of an arrogant, overriding nationalism has been unmasked. But the alternative of this is not an undesirable and unrealizable internationalism. Between these extremes there is what might be termed a well balanced national internationalism—the strongest surety of world peaceful progress.

What is the voice of the missionary here? His voice has sounded and will continue to sound, two principles without which internationalism can be only the dream of visionaries. These principles are the spirit of active good will and an appreciative recognition of national characteristics and sentiments. Take the first, that of active good will. Our fear has too often been that of the physical and commercial dangers of isolation. As a result, a minimum cooperation is bargained; a cooperation that insures against military aggression and commercial exploitation. The missionary, concerned not only about the physical dangers of isolation, but more especially in the soul dangers of such a position, interprets internationalism in terms of active good will. It is a sharing process; a sharing of all the good discovered on the way, along with

This through countless ages Men and angels sing.

a continued effort to discover in a cooperative way greater good ahead.

Not only has the missionary condemned violation of the rights of weaker nations, whether this violation be through diplomacy or militarism, but he has sounded the positive international note of the continued natural right of the weaker to share in the strength of the strong. This active free will sharing must be the basis of any desirable or effective internationalism. Just as we can never have a peaceful and elevated Americanism without active good will toward the mountaineer, the Negro, the immigrant, or the present economic slave, neither can we hope for the best fruits of internationalism unless back of our diplomatic maneuvering and interdependent trade relations we are represented by a group whose religion of universal brotherhood is made natural and passionate in Jesus of the democratic and international mind.

No less significant has been the voice of the missionary in regard to the principle of nationalism. Some utopian dreamers feel that the two members, Nationalism and Internationalism, cannot compatibly occupy the same house; it is a house divided against itself. They believe the two things are eternally contradictory. Nationalism built upon the fictitious will always be inimical to world brotherhood. But these dreamers apparently leave human nature out of account. Brutal outbreaks are not the inevitable conclusions of a normally developed personality. The revival of Polish ambitions and Zionist dreams are surely not entirely of the devil.

The missionary is anxious for nationalism to develop a strong individuality, feeling that the service of such development is indispensable to the best interests of the entire world. It is true he curbs and helps to overcome the spirit and habit of thought that are domestically anti-social and in opposition to the sacred rights of the family of nations. But at the same time he feels that an appreciation of the traditional and historic national background and a discriminating encouragement of strong national sentiments and characteristics will make for a more vigorous and permanent internationalism. The missionary has long looked for the day when the advent of the child Internationalism should be announced. Now that its birth is, we hope, to be recorded, no one can do more than he to give the child a strong, symmetrical growth. Surely we cannot claim an enthusiastic interest in the birth of a child without strengthening the conditions insuring a healthy, normal growth.

This Voice and Social Service

Before the war a few prophetic spirits in this country were calling intelligently, fewer still both intelligently and passionately, for a kind of social service that would be the validation of religious belief. The war experience has popularized this religion of the spirit. Religious war agencies made their appeal to the extent they represented the Galilean peasant who went about doing good. The tragedy of the whole affair is in the fact that this religion of the spirit seemed to many an entirely new brand of religion. The religion of brotherly service, amplified, of course, by wider social concepts and energized by spiritual forces, we hail as a return to the Christ spirit. Now the curious part of this is, that the thing so novel to the soldier and so disconcerting to others, has been the regular matter-of-fact program of the missionary. That which has been considered adventitious at home, has been at the very heart of the missionary's labors. The cadaverous fellow with one lone book under his arm is only a comic cartoon. The missionary's ambition has not been simply to substitute one abstract creedal philosophy for another. He has gone as a preacher, a teacher, a doctor, an engineer, and an agriculturist; in fact, as the promoter of a larger present life in every way.

The stories of our doctors who voluntarily gave up large practices in the homeland and with a cheerful unselfishness gave themselves completely to fallen comrades, fill us with a humble pride; it is an inspiring chapter in the glories of the trenches. But this glory is not eclipsed when we recall that this is no new service. For long the missionaries have thus served on the foreign field. Foregoing the pleasures of a home practice they have given themselves through the long days of the long years. Risking life, they have comradeshipped with untold thousands in their suffering. Theirs has been a social service raised to the highest power. The military doctor's unusual is the medical missionary's normal. And what is said of his intense heroism in the religion of brotherly love, is equally true of his fellow comrades in other branches of the service.

Since we now more clearly discern the summum bonum of religion, we will be true to our light only as we, with a religious passion, intensify and enlarge the fields of serving comradeship. But the temptation to the unsocial meets and conquers many in the doldrums of peace; for then the social urge is apt to weaken. We forget there are other wounds than those of shrapnel, bayonet, or poison gas. And the wounds

Onward, Christian soldiers, Marching as to war, With the cross

of peace are awful; awful because so often there is no ministry of relief, nor a watchman to call "the morning cometh." With no bugle sounding we fall back to the beggarly elements of individualism. Not seeing the seriousness of the wounds of peace, naturally there is no thought to inquire into the causes, nor a heroism to abolish the reason for the conditions. In the foreign field the sound and suffering of battle are always on with such force they cannot be ignored. The wounds are so awful, the missionaries are driven to causes and remedies. They are not so easily tempted to build tabernacles of rest and satisfaction.

As the dramatic action of the military inspired a deeper religion of humanity in the homeland, so the persistent heroism of the missionary will not only irrigate foreign deserts, but the influence will always animate in a very telling way all forms of social service at home.

Niantic, Illinois.

Thomas Ellsworth Cramblet

Seventh President of Bethany College

BORN in Harrison county, Ohio, September 17, 1862, educated in the public schools, Scio College, Ohio State University, Mt. Union College and the College of the Bible at Lexington, Kentucky, Thomas E. Cramblet married Miss Della S. Weaver of his native county in 1887, and in the same year entered upon his career as a minister of the gospel at Mentor, Ohio. Successful pastorates followed at Salem, Ohio, Omaha, Nebraska, and Pittsburgh, Pennsylvania. His leadership of the East End Church in Pittsburgh showed such marked executive ability that he was insistently called to the presidency of Bethany College, which he finally accepted in 1901 and from which he was released by death June 15, 1919.

The first Mrs. Cramblet died in 1910. Their children, Harold W., assistant secretary of the Pittsburgh Board of Education; Wilbur H., dean of the School of Arts and Sciences of Bethany College, and Mrs. Dorothy Gray of New Philadelphia, Ohio, with the devoted second wife, Mrs. Grace E. Cramblet, survive.

His last illness was brief and he was conscious to the last. In talking with his family he directed that the remainder of his pledge to the Men and Millions Movement be paid as promptly as possible, admonished them to keep the faith and to be loyal to the church and to the sacred trusts of life; chose A. McLean to preach his funeral sermon with Cloyd Goodnight to assist him and selected his funeral hymns, repeating the following lines of one:

> "Were the whole realm of nature mine,
> That were a present far too small."

of Jesus *Going on before!*

President Cramblet did a work for Bethany on its physical side such as none of his predecessors had been able to do, and such a work as probably no other living man could have done. For this work he deserves to be held in everlasting remembrance and honor by the friends and lovers of dear old Bethany. He was able to secure the cooperation of M. M. Cochran, Earl W. Oglebay, the Phillips family, the Oliver family, the Irvin family of Big Run, Pennsylvania, R. A. Long, and many others. It is well known that Mr. Cochran, Mr. Phillips, the Oliver family and others were friends and supporters of the college long before the accession of Mr. Cramblet. Had it not been for them the college would have closed its doors long ago. But even these gave on a larger scale during the incumbency of President Cramblet.

Augustus boasted that he found Rome brick and left it marble. A change somewhat similar was effected in Bethany by President Cramblet. He found the college at a low ebb. The buildings were dilapidated; the endowment was a negligible quantity; the debts were overwhelming; the outlook was anything but bright. Those who were familiar with the Bethany of eighteen years ago can hardly recognize that the Bethany of today is one and the same.

Forty years ago the main building was partially destroyed by fire. The part that was destroyed contained the halls of the literary societies. There was much talk from time to time of rebuilding that part, but nothing was done. No one ever visited Bethany in those years who did not regard the burnt part as an eyesore, and who did not regret that the building had not been restored as it was originally. With funds provided by Mr. Oglebay the Oglebay Hall of Science and Agriculture has taken the place of that part of the college building that had been destroyed. The handsome Oglebay gate and the cement walks supplied by the same generous donor make the approach to the college most attractive. The corridor, that favorite promenade of the students, and the entire building have been put in thorough repair.

The Carnegie library is one of the conspicuous buildings on the campus. Mr. Carnegie gave twenty thousand dollars for a library on the condition that a like amount be added to the endowment of the college. The condition was met and the library building was erected. There are graduates of Bethany still living who can remember when there was neither library nor reading room connected with the college. There were some books from Mr. Campbell's library, but they were kept under lock and key in a small cloak room adjoining Professor Loos's classroom. That day belongs to the distant

past. It is possible for students now to keep posted on current events if they so desire.

The Percy B. Cochran Dormitory, built by Mr. Cochran as a memorial to his brilliant son, who died soon after entering upon his professional career, has taken the place of the rambling and unsightly Ranch. Such parts of the Ranch as were deemed worthy of preservation were moved across the street and fitted up as quarters for married students. The Percy B. Cochran Dormitory is a modern fireproof structure, heated by steam, lighted with electricity and supplied with hot and cold water.

In the administration of President Cramblet a system of water works and sewerage, an electric plant, a heating and power plant, and a telephone exchange were installed. There are those still living who can remember when there was only one bathtub in Bethany. Now the dormitories are supplied with abundant bathing facilities, and every home in the town can have a tub or a shower or both. In the olden time coal was carried into the classrooms by Mark Fowler and Henry Sommerville and fed into the stoves. The lecture or recitation was interrupted while the janitor was doing his duty. Now all the college buildings are supplied with heat from the central plant, and class and janitor are relieved and thankful for the change.

The interurban car line connecting Bethany and Wellsburg is an improvement of enormous value to the college. Formerly if one wished to go from Bethany to Wellsburg or from Wellsburg to Bethany, it was necessary to hire a horse and buggy at a cost of a dollar and a half. It took from an hour to two hours, according to the disposition of the horse and the condition of the roads, to make the trip. Now one can go from Bethany to Wellsburg or from Wellsburg to Bethany in twenty minutes and at a cost of twenty cents or less. It has been estimated that this car line was worth to the college as much as an addition of a hundred thousand dollars to the endowment. It brought Bethany into direct touch with the rest of the world, and gave the college mail twice a day instead of twice a week or once a week as it had been in the time of President Campbell and President Pendleton.

Two gymnasiums were built while Mr. Cramblet was president of the college. One was of frame and was burned. Its loss was not greatly lamented. The second is of brick and was erected by the Irvin family of Big Run. This gymnasium is modern in every respect, and is not surpassed by any similar institution in the state. Many years ago a waggish student closed a chapel oration with this sentence, "Let the Buffalo be dammed and give us a gymnasium." The Buffalo has not yet been dammed, but it may be some day and the college provided with boating facilities; but the gymnasium has been given, and the students are making good use of it in providing the sound body for the sane mind.

Through the bounty of Mr. Oglebay the farm once owned by Alexander Campbell was bought and presented to the college. This farm contains two hundred and fifty acres. Within its borders are the Campbell mansion, the Campbell study, the Brush Run Church (restored and removed from its original site), and the Campbell cemetery. Mr. Oglebay built two dairy barns on the farm and loaned the college a herd of fine Guernsey cattle. From this farm the town is supplied with milk and cream of the best quality. Besides, the farm gives employment to a number of students who are working their way through school. Through Mr. Oglebay's munificence a school of agriculture has been established in Bethany. The state and the nation will profit by the work done in this school. The Parkinson farm on the hill overlooking Bethany has been acquired by a gift. This farm contains two hundred and fifty acres and joins the Campbell farm. Both are operated as one.

President Cramblet was instrumental in having erected thirty-two dwellings in Bethany. Most of these are occupied by college people. Through his efforts the streets of Bethany were paved with brick. Those who can recall what the streets of Bethany were like in years gone by will be able to form some conception of the change that has taken place. The town has a different appearance, and the citizens have increased pride in it because of these improvements.

The new church building is an addition of great value. The old building answered its purpose in its day. It was built before the Sunday school came into prominence, before the Endeavor Society came into being, and before the day of the adult Bible classes. It was an auditorium and nothing else. The pulpit was between the doors and those who came late faced the audience and diverted attention from the speaker and the service. In this primitive building many eloquent sermons were preached and many confessions were heard. Because of its history and sacred associations Mr. Long has made provision for its permanent preservation. The new building is adapted to the new day in which we are living. It is a memorial building and reminds the worshiper of some of the illustrious men who were identified with Bethany in other days. It is a model building in every sense of the word. It was erected and dedicated while J. J. Morgan was the minister in charge.

In the eighteen years that Mr. Cramblet was president the college came into the possession of property consisting of land and buildings worth about six hundred thousand dollars. In the same period, through the gifts of Mr. Cochran, the Phillips family, the Oliver family, Mr. Long and others, the endowment increased from a trifling sum to about the same amount. Meanwhile the floating debt of the college and debts of all kinds were liquidated. These debts amounted to about seventy-five thousand dollars. Some time after Bethany was founded Mr. Campbell said, "Give me a hundred thousand dollars and I will ask no more." One hundred thousand dollars was considered sufficient for all purposes; for buildings, library, apparatus, endowment and everything else. Mr. Campbell was prepared to guarantee his friends that if they would furnish this amount of money he would undertake to educate five hundred students each year, and to supply an abundance of professors and tutors and of the best sort. No doubt a dollar went much farther then than it does now. But a hundred thousand dollars now, even if equal in purchasing power to what they were then, would not go very far in supporting an institution like Bethany. The chances are that Bethany will need and will have an annual income of a hundred thousand dollars and more before many years go by.

President Cramblet sleeps in "God's Acre" facing the college he loved and served. His worn body rests not far from where Thomas Campbell, Alexander Campbell, W. K. Pendleton, Robert Richardson, W. H. Woolery, John M. Trible, and many others of the saints of God sleep their last sleep. For all time his name shall be written high among Bethany's presidents because of the invaluable service he rendered her. President Cramblet, by his contribution to the physical side of the college, made it possible for President Goodnight to strengthen the faculty, to multiply and enrich the courses of study, to increase the number of laboratories, to add to the apparatus, and to make Bethany the equal of any school of its class in America.

President Cramblet and Some Monuments of His Work at Bethany

Irvin Gymnasium

Oglebay Hall of Science and Agriculture

Percy B. Cochran Dormitory and Oglebay Gates

Carnegie Library

Program Helps

Women's Missionary Societies and Circles

Bible Study

"At the Pool of Bethesda."

John 5:1-9.

THE Apostle John, in looking back from the high vantage ground of long years of service for his Lord, in writing his Gospel chose six miracles from the many signs which Jesus did, and recorded them, that "men might believe that Jesus is the Christ, the Son of God, and that believing they might have life in His name."

To these six miracles then, the disciple who lived near to the heart of Jesus must have attached special importance, as they stood out through the varying and often tragic scenes of the long years that had passed since the death and resurrection of his Lord.

No doubt, during the passing of the years, some of the details surrounding the miracles had been forgotten, as in staging the scenes for the present "sign" John simply states, "There was a feast of the Jews and Jesus went up to Jerusalem."

No doubt, through all the years of His life on earth from the time of His visit to the beautiful Temple, "His Father's House," had been the dearest of all places to Him. Not for its present pomp and show and glitter of hypocrisy, but for what it had meant in the history of His people, over whom He yearned with a love unspeakable.

So to this "unknown feast" He had gone, no doubt, with the hope that by some word or sign He might so appeal to those who were His own, that they would receive Him as their long-expected Messiah.

Long hours He spent watching the crowds as they passed through the "Beautiful Gate" and mingling with them in the Temple courts. But He did not feel at home in the atmosphere of selfishness and hypocrisy of those who there held rule, and turned away to the streets of the city. Here among the poor and suffering, the sheep having no shepherd, He found His real work, His home.

As He was walking He came to a locality apparently well known in John's day, designated as the "pool of Bethesda, having five porches, near by the sheep gate." Here was crowded a great multitude of sick people, blind, lame, withered, such a group as would stir with a loving compassion the heart of the Great Physician.

It was a scene made more pathetic because of the hope of every sufferer in the healing power of the "troubled water" to make him well. It was a scene made *most pathetic* because of the belief that at certain times an angel descended into the water, causing it to bubble up, and that only he who *first* stepped into the pool would be cured.

One can picture the straining eyes of the multitude, crowding, pushing, hoping for the *one* chance, while the Great Healer walked in their midst unheeded. Out of the throng He noted one that seemed the most helpless, hopeless and alone of all, and to him He said, "Wouldst thou be made whole?" The watching, selfish crowd with eyes fastened on the pool gave no heed as he answered, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming another steppeth down before me." Jesus said to him, "Arise, take up thy bed and walk."

At the word of command this man, who had been helpless for thirty-eight years, and who no doubt had spent many hopeless days at the pool of Bethesda, forgot all about the troubling of the waters, and straightway feeling the strength of the healing power, arose, rolled up his bed and walked.

Then the multitude gave heed, and wondered that this most wretched man of them all, had by some means been healed without the troubling of the waters, and that therefore there must be some help in Israel of which they had not learned. But there were some of the Jews who forgot the miracle of healing in the fact that the man was carrying his bed on the Sabbath day, which was not lawful! To their rebuke he replied with new courage and loyalty born out of his relief from suffering, "He that made me whole, the same said unto me, 'Take up thy bed and walk'." Neither was he able to tell them who the Great Physician was, for He had passed quietly through the multitude and gone His way.

It is interesting to note that the man made whole soon went to the Temple, where Jesus saw him and, talking with him, gave him good counsel to "sin no more." Realizing who it was that had healed him, the man went at once and made known to the Jews that it was Jesus who had made him whole.

Unheeding the love and healing power of the Great Physician the Jews began a persecution of Jesus because He performed His gracious acts of mercy on the Sabbath, and when in justification of His ministry He said to them, "My Father worketh even until now and I work," the Jews sought the more to kill Him, because He not only brake the Sabbath, but also called God His own Father, making Himself equal with God.

No wonder John remembered this miracle as the occasion of the beginning of that opposition to his Lord which never rested until the cross stood high on Calvary and the Great Physician gave up His own life in the supreme effort to draw all men unto Himself.

For the healing of the nations today the Master waits. Multitudes, too, are waiting by Bethesdas that never can heal, while messengers of mercy tarry long.

"Who will answer, gladly saying,
'Here am I, O Lord, send me'?"

Ellie K. Payne.

February

The Healing of China

Song.
Invocation.
Business.
Devotional Period.
  Song.
  Bible Study: "At the Pool of Bethesda," John 5:1-9.
  Prayer.
Music.
Talks or Papers.
  The Healing of China.
  How the Medical Missionary Works.
  Six Hobbies and a Family.
Round Table: Facts for the Busy Woman. Conditions of women and children in China.
Intercession.
Benediction.

Program Helps.
  Leaflets: The Healing of China, 3 cents;
  How the Medical Missionary Works, 3 cents;
  Six Hobbies and a Family, 3 cents;
  Special Article, World Call.

Facts for the Busy Woman

"DURING a visit to Canton I one day accompanied a medical missionary on a visit to a patient in a small village some miles from the city. It was an unattractive village, dirty, squalid and isolated. But in that little village were erected, in a prominent position, three long slender poles, widening at the top, which I was told were the pride of the village, the visible evidence that three of its residents had received the coveted literary degrees which gave them a place among the 'literati,' the only aristocrats in democratic China."

Mrs. Ing, a missionary in Kiukiang, wrote home in 1874, "When we came to Kiukiang three years since, we could not by diligent inquiry find a woman who could read. There was indeed a vague rumor of one thus distinguished, but where we could not learn." Miss Howe, telling of her visits to the homes of the same city, wrote, "Having seated myself I open my book and remark, 'These are Chinese characters. Can any of you read?' Some appear amused, others surprised at the question, while one or two put on an air of offended dignity, intended to very impressively convey the impression, 'No, indeed; I am not so strong-minded as that.'"

The testimony of the Chinese themselves is to the same effect, from the Chinese gardener in San Jose, who when asked by his mistress what seemed to him the most remarkable of all the new things he had seen in America, replied, "The women leadee, litee" (the women read and write)—to one of the gentlemen of the Chinese commission to the Philadelphia Centennial in 1876, who lamented the fact that the education of Chinese women had "fallen into disuse" and attributed America's progress to the fact that the mothers were able to train their sons and daughters intelligently.

At a boys' school in Chefoo some years ago the subject of a debate was, "Which Has More Influence, Father or Mother?" and the boys decided in favor of the mother on the ground that she understood the children better and was more patient than the father." Dr. Williams says, "It is probably safe to

say that no country, not Christian, can show in its legislation more care in guarding the sacredness of family ties, defending the purity of the weaker sex, and providing for the maintenance of widows."

Confucius, China's great seer, says that it is "a law of nature that woman should be kept under the control of man and not allowed any will of her own," and that "In the other world the condition of affairs is exactly the same, for the same laws govern there as here." Such sentiments were common enough among all nations in those days, but the general immobility of China has perpetuated their influence on the position of the Chinese woman. "Eighteen goddess-like daughters are not equal to one son with a limp" is a common proverb. "It is impossible to be more malevolent than a woman," "Nothing will frighten a willful woman but a beating," and other similar sayings, show how much less highly women are regarded than men. Doubtless one of the chief reasons why one-half of the nation has been left uneducated is because the other half placed so low an estimate on the rights and value of the former.

"Mary will not give up," said the mother of Mary Lyon, in the days when her daughter was making the brave struggle which finally ended triumphantly in the establishment of Mount Holyoke College. "She just walks the floor and says over and over again, when all is so dark, 'Commit thy way unto the Lord, trust also in Him and He shall bring it to pass. Women must be educated—they *must* be.'"

"Our native patrons have shown almost from the first a reliance upon their sisters which has surprised me. Rarely will they insist on seeing the foreigner when the native physician is at hand. In the out-calls they occasionally send for the native doctor in preference to the foreigner."

While many have distinguished themselves as teachers and physicians, the great majority of the graduates of the schools have married, some as soon as they left school, many of them after a few years of teaching. The supreme ideal of the mission schools has been to put educated, capable women into the centers of the homes.

"While the girls are getting a good footing intellectually, and their spiritual life is carefully watched, the practical side of their nature is not forgotten," one of the missionaries wrote. "Our greatest hope is that they may be model homemakers."

"You do not know of others because their training has been received at home. But can we who know of such cases debate their capability? We know them to be patient, persevering, to have wonderful endurance, quickness of perception, keen appreciation, and unexcelled deftness of touch."

It is an old unwritten rule in China that it is a breach of etiquette even to ask a man concerning his wife's health. It is a rare tribute to a wife, therefore, to have her husband publicly speak of her assistance to him in his work, in terms of highest praise, as did a Chinese pastor in Shaowu not long ago.

A story is told of the late General Ma. He was calling on one of the older missionaries on one occasion. During the conversation he said, "Dr. S——, I want to ask you a question. In your honorable country is the woman the head of the home or is the man the head of the home?" "Why, General, it is this way. If the man is a stronger character than the woman he is the head of the home, but if the woman is stronger than the man, she rules." The General pushed back his chair and said with a smile, "In my miserable country it is exactly the same!"

The Christmas present recently sent by a wealthy student in a mission college to his young wife in their distant home is significant of the influence which Christian ideals are exerting upon the marriage relationship. Neither the young man nor his wife is a Christian, but both read the Bible and are open-minded to new truth. The gift was a gold bracelet, on the inner side of which was engraved, Ephesians 5:25 ("Husbands, love your wives, even as Christ also loved the church and gave himself up for it.") "My wife will be pleased with that sentiment," the young husband said, and well she might be.

Hidden Answers

1. What is the amount now required for a Living Link in the Christian Woman's Board of Missions or the Foreign Christian Missionary Society?
2. What is the schedule of increase in salaries of ministers recommended by the Cincinnati convention?
3. What three great words of our day were voiced long ago by the missionaries?
4. Are the medical missionaries hopeful of curing leprosy?
5. Name the three "Ministers of Reconciliation" presented this month.
6. What did Alexander Campbell say was identical with formation of moral character?
7. What were the six miracles of Jesus recorded by John?
8. On what day of the week should the Church School of Missions be held and who should attend?
9. What missionary has been in the service of the Disciples of Christ longest?

One of the chief factors in the renewal and regeneration of Chinese life is the Chinese woman. Long the victim of repression and ignorance, she is still splendidly endowed, of undiminished vigor, and wields an immense influence over Chinese society. It is quite possible when the defects of Chinese life so far as they affect women are pictured that American women gain a wrong impression, and have a feeling of mingled pity and contempt for those so downtrodden. Nothing can be more unfortunate. While the conditions surrounding the life of Chinese women are far from ideal, and while the conception of womanhood presented in Confucian thought is doubtless inadequate, yet it is probable that no woman of a non-Christian land has had greater influence or dignity than the Chinese woman. Certainly no woman is today more important to reach and educate.

The testimony of Dr. Madge Mateer, that school life, instead of spoiling the Chinese girls for home duties, has made them more helpful, is one of the truest tributes which could have been paid to the wisdom and skill of those who have guided the course of woman's education in China. "I have heard no one complain that her daughter was unwilling to take up less congenial work at home," Dr. Mateer says.

Home is woman's realm. In it she is the accredited ruler. She is supposed to prepare her husband's food, care for his clothing, bear and care for the children, call a teacher for her son and place him in school, teach her daughter fancy work and cooking, and—

"If from fancy work and cooking
You can save some precious hours,
You should spend them in embroidering
Ornamental leaves and flowers."

But as a matter of fact, in the country and among the poor farmer folk the wife is sometimes hitched up with the husband and the donkey to the plow, the handle of which the son holds. The girls and women often go out in the fields in the busy season of planting, hoeing and harvesting and work beside the men, and you will rarely find a man who cannot cook.

Much has been written of the Chinese custom of binding the feet of the girls, and very much has been done by the Manchus, who never bind their feet, to break up this custom. Whatever may be said as to the origin of the custom, and there are several stories current among the Chinese as to its origin, it has been practiced for the most part because it is a custom, because everybody liked to have small feet and because it adds to their beauty.

This is the reason given in the "Classic for Girls," where we find the following stanza:

"Have you ever learned the reason
For the binding of your feet?
'Tis from fear that 'twill be easy
To go out upon the street.

"It is not that they are handsome
When thus like a crooked bow,
That ten thousand wraps and bindings
Are thus bound around them so."

Perhaps the worst of all domestic conditions in China are poverty, the inability of the woman to go out into service of any kind and help herself, and concubinage. Shut up in the common family home, in which live several families and as many generations, if she is poor, she has little to do; for she has nothing to work with, no separate home of her own to keep clean and neat, no clothes to give her an appearance of respectability; while on the other hand she has other women to quarrel or gossip with her, with constant complaints and jealousies. Congenial employment, which would bring her some income of her own, is one of her real needs.

"One-fifth of all the women of the world are found in the homes of China. One baby girl out of every five is cradled in a Chinese

mother's arms, unwelcomed and unloved, unless by that poor mother's heart. One little maiden out of every five grows up in ignorance and neglect, drudging in the daily toil of some poor Chinese family, or crying over the pain of her crippled feet in the seclusion of a wealthier home. Among all the youthful brides, who day by day pass from the shelter of their childhood's home, one out of every five goes weeping in China to the tyranny of the mother-in-law she dreads, and the indifference of a husband she has never seen. Of all the wives and mothers in the world, one in every five turns in her longing to a gilded goddess of mercy in some Chinese temple, counting her beads and murmuring her meaningless prayer. Of all the women who weep one out of every five weeps alone, uncomforted in China. Out of every five who lie upon beds of pain, one is wholly at the mercy of Chinese ignorance and superstition. One out of every five at the close of earthly life, passes into the shadow and terror that surround a Chinese grave, never having heard of Him who alone can rob death of its sting. One-fifth of all the women are waiting, waiting in China, for the Savior who so long has waited for them. What a burden of responsibility does this day lay upon us—the women of Christendom."

Mrs. F. Howard Taylor.

Now this is not to say that there is nothing good in Chinese medicine. The Chinese began 2,700 years B. C. to experiment with herbs in the treatment of disease, and have discovered and used for centuries, many of the common physics, astringents and other household remedies which our mothers and grandmothers used. Chinese medicine is what our medicine would be without medical colleges or systematic instruction.

"The amount of disease and suffering in China," says Dr. Stewart in the *Chinese Recorder* of October, 1896, "is very great, and the methods of native medical practice tend rather to increase than to lessen it. The rich and the poor alike suffer. Ignorance, superstition and filth are as apparent and potent among the wealthy as among the poverty-stricken. Scientific diagnosis and rational treatment are an impossibility even to the most wealthy for the reason that a requisite knowledge of medicine cannot be said to exist in China at the present time."

"It is not always the telling of the story of Christ and his love that counts most. A woman was carried from her home to the hospital on a stretcher. For weeks she had been suffering with inflammatory rheumatism, and the slightest movement seemed to cause intense pain. For weeks she had lain on her kang, or warm brick bed, without bath, and without change of clothing. Naturally, a bath was the doctor's first order; and Miss Powell, wishing to give her nurses an object lesson, determined to carry out the order herself. It was a difficult and unpleasant task, but proved well worth while. I am sure that woman will never cease to speak of Miss Powell's gentleness and kindness. 'Why,' she said, 'I have many dear friends and relatives, but there is no one who would do for me what you have done today!' She went home several weeks later, impressed with the thought that there is power in the Christian religion to change the human heart!"

One of the first graduates from the school of medicine in Peking University was Dr. Wang. When the Boxer trouble reached Peking he was arrested, his little son with him. The Boxers were ordered to put to death anyone who would not give up his faith and burn incense to the gods in the temple. But educated men were few in China, so they said to him:

"Dr. Wang, you are an educated man; we do not want to put you to death, but we have no liberty in the matter. You go with us and burn some incense and we will let you go."

"No," said he, "I will burn no incense."

Miss Mary Kingsbury

To this devoted missionary belongs the honor of having given more years of service than any other in our history on the foreign field.

She was one of the four pioneer missionaries who were sent to India by the Christian Woman's Board of Missions in September, 1882. She located with the others first in Harda, and then a few years later went with a group to open a new station two hundred miles farther east at Bilaspur.

Here she has labored ever since, for most of the time in charge of the orphanage with the exception of one year in Jhansi. After the death of Miss Ada Boyd in June, 1915, she took over the zenana work in the station. Thirty-seven years of consecrated service in India, crown this woman with glory and honor.

"Well, we want to make it easy for you," they continued, "you just get some one to go and burn incense in your place and it will be all right."

"No, I will not get anyone to burn incense for me," he persisted.

"Well, we will get some one to burn incense for you," they continued. "You just go over to the temple with us."

"No," he answered, "I will not do that."

"Then," they continued, "we must kill you."

"You may kill me," he answered, "but I will not worship your gods. How could I look my teachers in the face if I burned incense in that temple, to say nothing of my Christ! We are four generations of Christians, my grandfather, my father, myself and this little boy. Do you think I could allow this child to see his father deny his Savior? Kill me if you will, but I will not deny my Lord."

They ran him through with a spear.

Standing as she does, the first Chinese woman physician educated in a foreign land, Dr. Hu King Eng is an honor to her race and a joy to the society under whose auspices she works. Her life, too, is well expressed in her own words,—"I just 'look up' and 'lend a hand'."

"While in this country her influence was very helpful to others. One grateful mother exclaimed, 'Little did I dream when giving money for the work in China that a Chinese girl would lead my daughter to Christ!' God is faithful to His promises. As we send the joy and blessing to the far-away ones, He gives us back joy and blessing—'good measure, pressed down and running over'."

"The Memory of the Just Is Blessed"

At various times we have spoken of the Mr. and Mrs. Josiah Coe Memorial, which is our girls' school at Luchowfu, China, built by a gift of Mrs. Josiah Coe and her children, as a memorial to her husband and to herself. At Pendra Road, India, we have the Amy Kinnis Coe Memorial, which is a home for missionaries at the sanitarium station. This also was built by Mrs. Coe, a few years ago, in memory of a loved and lost daughter. A letter has just been received from Mrs. Jennie Coe Jordan, who has been for a long time secretary of the Christian Woman's Board of Missions in Montana. We believe that many friends who were personally acquainted with Mrs. Jordan's mother, or who knew her for her work's sake, will be interested in the following letter from Mrs. Jordan's pen, under date of November 14:

"In the gray dawn of the early morning, last Sunday, our mother's beautiful spirit passed out to the God who gave it. The Sunday night preceding, while sitting before the fireplace she repeated from memory the first and fourth chapters of St. John. 'Lead, Kindly Light' and 'Crossing the Bar' were her favorite poems, and often she repeated them, in the twilight before retiring.

"It was our prayer that there might be 'no moaning of the bar' when mother 'put out to sea' and it came so quietly that we did not know she was on the brink until she had met her 'pilot face to face.'

"Her old pastor, B. Franklin Hall, of Auburn, Nebraska, had charge of the funeral service, on Wednesday morning, assisted by the resident pastor, Brother Elston.

"The seven of us are all here for the last time in the old home, but we have the most blessed memories to carry with us through all the days, and the power of His abiding presence. The Scripture lesson on Wednesday was the Twenty-third Psalm, and Revelation 22:1-5, and also the fourteenth verse. What a tower of strength mother has been, and what a great vision of the program of our Lord Jesus!"

Interchurch World Movement of North America

National Leaders' Training Conference, Atlantic City, November 5-8, 1919, Preparing to Conduct the Sixty-Six State and Regional Conferences that Have Since Been Held.

Two Protestant Conferences—One National and the Other Ecumenical

CHRISTIAN unity affairs are moving with increasing interest, and in this article I wish to speak of two movements in which the Association for the Promotion of Christian Unity is actively engaged, and which must have back of them the thought and prayer of every Disciple of Christ. These two movements are the Conference of Evangelical Protestants for Organic Union, which will meet in the Witherspoon Building, Philadelphia, February 3-6, 1920, and the Ecumenical Congress of all Protestants, which will meet in Europe perhaps in the summer of 1920, or not later than 1921.

In 1918 the General Assembly of the Presbyterian Church in the U. S. A. sent out an invitation to the evangelical bodies of Protestantism in America for a conference on organic union. Sixteen bodies responded and met in Philadelphia, December 4-6, 1918. The Disciples of Christ were represented in this body by fifteen delegates. The president of our General Convention that year, Edgar DeWitt Jones, presided over one of the sessions and other delegates were active in the proceedings of the conference. An ad interim committee was appointed to work on a plan, etc. They have met every month since their appointment and have given much time to the plan and general work of the conference. Through the Association for the Promotion of Christian Unity the Disciples have had full representation on this committee and have been as active in this work as the members of other churches. At the February meeting the plan will be presented and it is hoped that there will be such readiness of response that evangelical Protestantism in America will be able to get closer together in this work than ever before. We must understand that these movements cannot go too rapidly lest multitudes of reactionary thinkers in all communions will break with the forward movement. For myself I should like to see in this Philadelphia conference a long step forward for this union, and there are scores of others anxious for it and ready to go a long step toward freedom from the past, with the basis upon Christ and Christ alone. But there are multitudes who would not stand for radical changes; consequently there is work of education to be done and much time should be given to prayer.

In the work of Christian unity we are all coming to learn that we do not progress if we criticize, if we find fault, if we hold aloof, if we take the position that we are always right and others are always wrong, if we are arrogant, if we are dogmatic. To be teachable we have got to find the humble mind, the willing spirit, and maintain the sense of veracity and fairness in dealing with all others, for long ago He said, "One is your Teacher and all ye are brethren."

The other conference referred to is that which grew out of the recent meeting of the International Committee of the World Alliance at The Hague, seeking for foundations upon which to found a permanent basis of international friendship, and at the same time seeking to remove barriers that hinder that friendship. It was a meeting of the greatest importance and the problems we had to handle were of the most delicate character, for here were Englishmen and Germans, Frenchmen and Italians, Swedes and Americans, and so on, including the fourteen nations—men whose viewpoints necessarily were different because of training and environment, but men whose one passion was to find a basis for international friendship and to help in removing the barriers to that friendship.

It was not a conference of wrangling and insinuations and charges and countercharges, but every man who took part in that conference sought to maintain that fine principle that he was brother to all the nations represented in that group, and consequently he approached all the subjects with humility and due deference to the other man's point of view. The result was a conference of unusual fraternity and courtesy which at the same time made a long step forward towards retying the broken ties of friendship which had been severed by the disastrous war.

It was the consensus of the conference that there could be no permanent international friendship unless its basis were Christian and that one of the first barriers to Christian friendship was the division in the Church. Consequently the first move was a plan toward lessening those divisions and making possible the unity of the Protestant forces of the world by holding a congress at an early date somewhere in Europe next year or the year following. The chief voice in this cause was the Archbishop of Upsala, a man of unusual grace and power. Since there are so many divergent Protestant elements and such unripeness in many instances in the entire Protestant household for unity, it was thought best and finally so recommended that this ecumenical congress should represent the church federations of the various countries instead of the various Protestant churches. It is a pity that it could not be a representation of the churches, but there are many churches that would have wrangled over it and refused to send delegates. To avoid that the church federations in the various countries in the world, which have worked together so long and have seen the need of union by practical, every-day observance, and therefore furnish the ripest forces in the Protestant household for friendly conference and irenic approaches, have taken up this task. So this congress will not only be made up of representatives of the church federations in all the countries of the world, but likewise all associated Protestant work, such as the Y. M. C. A. and Y. W. C. A.

This ecumenical congress ought to give an understanding in the Protestant household certainly for closer affiliation, if not organic union, and help toward the great work that is being done under the plan of the World Conference on Faith and Order. The whole world wearies of our divisions. The Association for the Promotion of Christian Unity is active in both of these organizations, so that the movement of the Disciples is seeking to make its contribution and is helping to increase the passion that God put into the heart of Thomas and Alexander Campbell for the unity of His Church.

Every man and woman among the Disciples of Christ is pledged to a definite interest in the unity of the Church of God. Plans will take care of themselves, but there must be a sincere passion among our own brethren for the fulfillment of the prayer of Jesus. I close this article with the following declaration, which was unanimously passed by The Hague Conference and was forthwith published in the papers throughout Europe in many languages:

"We meet at a time when the disunion of Christians, and of different churches, nations, and classes has been and is painfully conspicuous. This disunion has brought upon the Christian name great reproach, and has to a large extent paralyzed Christian power for good in the general life of humanity. But yet we rejoice in the assurance that underneath this disunion there is a real force of unity which it is our duty gratefully to recognize. We must labor for its increase, and that its power may be brought to that increasing in the life of the future. Leaving entirely aside all question of denominational differences, their nature and importance, we are united in believing in the Fatherhood of God and the brotherhood of men as fundamental truths of our faith. We believe that they were revealed by our Lord and Savior Jesus Christ, who lived and died and rose again that they might be realized in the Kingdom of God. Together we pray that God's name may be hallowed, His Kingdom come and His will be done on earth as it is in Heaven. Neither in the social conditions nor in the conditions of people to each other have these convictions prevailed. Therefore, the existing order of society has come to confusion. From this it follows that the one hope for society is that it should now be rebuilt on Christian foundations and that the mind of Christ should be expressed in every human relationship, overcoming the forces of disintegration and rebuilding civilization on a higher plane.

"We maintain that the consciousness of right and wrong, and the system of law and political order which spring from that consciousness are good gifts from God to man. Therefore we are bound as Christians to assert the authority of justice and law, and to fight against any glorification of violence and force alike in the social and the international spheres. At the same time we believe that every existing system of law and justice is incomplete, and will have to be continually renewed as the moral sense becomes more perfect. It is therefore our duty as Christians to help on that renewal in every social and international relationship. We therefore are convinced that the time has come when a strenuous effort should be made by all Christians to realize all that is implied in Christ's teaching of the brotherhood of mankind, and to impress alike upon themselves and upon others that here alone lies the hope of permanent peace among the nations, and of any true solution of social and industrial problems. But we would go further. We believe that in the good providence of our God He will bring out of all the darkness of the last years a new and fuller understanding of His redeeming purpose. Out of this day of the Lord there is being revealed to all, as is witnessed by the thoughts of many hearts, a quite new understanding that His holy will is not only the salvation of individuals, but the transformation of the whole life of humanity and of all its corporate activities, by the Redeemer's kingly law of Love."

PETER AINSLIE.

Baltimore.

$8,000 From the Annuity Fund of the Board of Church Extension Enabled the Richmond, California, Church to Build Adequately

The Best in the City

AMONG the congregations of Disciples of Christ, all of which are struggling valiantly to bear witness to the truth of the gospel in that most difficult of all fields, the San Francisco Bay region, there are perhaps none that have given more challenging accounts of their stewardship during the past three or four years, than has the one that is located in Richmond, one of the most rapidly growing and promising centers across the bay from San Francisco.

The origin of the church in Richmond goes back some fifteen years to almost the beginning of the city itself, at which time, in order to secure some lots that had been proffered them by a realty company a few brethren got together and ran up a shack on the rear of a couple of these lots.

The church somehow failed to grow up with the city, but there were a few souls of the more heroic mold who never lost heart and hope. Thus, a little more than four years ago, soon after the beginning of the present administration, a program of advance was formulated, and presented, and the congregation committed itself to a task that was commensurate and worthy of the cause for which the little unsightly shack had stood all these years. A campaign was carried on both in the congregation and the community at large for funds with the result that we are today, not only the best housed congregation in the whole city, but also are being accorded a place of leadership that is commensurate in every way with our building.

The building, which is hereby reproduced, is of the French bungalow style of architecture, and is of such character as to attract universal attention in its favor. Dr. H. O. Breeden, who was master of ceremonies at its dedication spoke of it as being "so beautiful as to be almost dainty." It is spacious, covering an area 84 by 112 feet. It is so arranged that the main auditorium and a series of departmental Sunday school rooms, which are separated by a series of glass doors, may be thrown together with a seating capacity of a thousand people.

The general equipment includes, besides the auditorium and Sunday school rooms referred to above, a choir assembly room, a modernly equipped kitchen, a dining room, which will seat 150 persons and which may easily be enlarged to twice that size, a ladies' parlor with a fireplace, men's parlor, ladies' cloak room, men's cloak room and pastor's study. The church is heated by a furnace. It is equipped with a two-manual Johnston pipe organ, which was pronounced by Mr. Clarence Eddy, the world famous master, who gave three recitals for us, as an unusually fine organ.

Of course, it goes without saying that there were problems of various kinds to be encountered by the wayside, the biggest and ugliest of all the problem of inadequate finances, which loomed larger and larger above the horizon as the work neared completion. When, however, we had exhausted our resources, and were strained in our perplexities to the breaking point, along that way came a good Samaritan by the name of George W. Muckley, of the Board of Church Extension; so it was that we were heartened and helped in the hour of our extremity, and here we are ready by as much as in us is, to cooperate with these agencies of the Almighty in manifesting the same spirit of helpfulness to others who may be in like distress.

THOMAS A. BOYER, *Minister.*

Adult Mobilization Week, January 4-11

HUNDREDS of adult classes in all parts of America are taking the next step in aggressive service. The next step is to bring our adult classes to the point where they represent our whole available strength.

It is not unreasonable to expect every Christian to spend at least an hour a week in Christian training and Bible study; I mean every *Christian.* Those who refuse to serve or even train for service can hardly claim the name Christian in this critical hour of history.

The organized adult class is a place above all others where every Christian can really enter the service. We have long sung about the task that awaits every hand, we have preached about it and grown sentimental over it; but the adult class is the place where we face it.

Inasmuch as the church depends largely upon its Bible school for progress, and the Bible school looks to the adult department for its solidity and its leadership, we may say without exaggeration that the Kingdom of God is waiting upon a new forward move on the part of our adult Bible classes. The service is both reasonable and necessary; it is also not difficult if we face the program seriously. The same methods that apply for any other successful enterprise will do wonders for the church through the organized adult classes.

There is no enterprise of any Christian character that will not be benefited by adequate mobilization of our adults in organized classes; such classes will vastly promote the task of foreign missions, of home missions, of Christian betterment in social, economic or citizenship conditions. Here may well be brought the serious problems of making our churches more efficient, our educational policy more comprehensive and far-reaching as well as more permanent, and our home life more full of meaning for the generation which is to come. The adult class is at the root of the Christian enterprise. It is the work of God because it is God's church at work.

Mobilization for service is in the air. In every state our schools are taking it up. The movement needs you, but much more you need the movement. It is the next step forward and now is the time.

CHARLES DARSIE,
Superintendent Adult Division.

Happy and Secure in the Love and Care of the Churches through the National Benevolent Association

The House Beautiful

HAVENS HOME at East Aurora is indeed a haven of rest for many a weary soul. In the last thirty years the shadows of sleep have fallen on many, and they rest in the homeland, in the House Beautiful, that needs no sound of hammer nor repair of the workman.

For many months during the summer time some of us who live a short distance from East Aurora have dropped in for a chat with the dear old people of the home. Many times we saw the need of renovating. Since New York State has taken the work over in a more definite way and appointed a subcommittee we, too, have taken our work up in a very definite way.

When we went to inspect the home we listened to the requests of the cook, housekeeper and nurse and saw how anxious they were to get the things most needed. They were pathetically afraid of asking too much. With pencil and paper in hand we wrote, and wrote down actual needs; cooking utensils, a new bathtub, foot tubs, table linen, towels—and oh, so many things that I have not taken time to enumerate.

When the committee reached home we wondered if we dare ask the churches of the Niagara frontier for $300. We apportioned every church according to her numerical strength. We gave them just two weeks to raise the amount, and asked them to report at a general meeting of the frontier churches. We had the largest meeting of the frontier churches we ever had, and almost every church that reported exceeded their apportionment. Mrs. Miller and I went back to the home and took another look. We again inspected and again made a memorandum of things needed.

The tearing up has been a stupendous task. We told them things would be worse before they were better. But—the result! Old rugs have been replaced by new ones—not cheap ones—for your committee loves the beautiful, and we counted we were spending money for our Havens Home. We aim to make it the House Beautiful for the spirits beautiful to dwell in. We have papered nine rooms, and through Mr. and Mrs. Mead the three halls have been papered.

Interest and enthusiasm have grown, donations have come in through other sources. A new carpet replaced the old one downstairs in the hall. A new stair carpet makes the old one move up a flight. New mattresses have made the beds more inviting. New blankets, bed spreads, dresser scarfs, table napkins, oil shades, twenty new pairs of marquisette curtains give a new aspect to the home. New furniture has been added, new table and chairs, a bed complete, new linoleum for the second and third hall floors.

One of our ladies who formerly lived in a very large home and recently moved into an apartment, donated to us a load of furniture, dining room chairs and table, small tables, a rug and some very lovely pictures.

Saturday last we went out again to the home. We hung the pictures and curtains and again inspected. We have spent all of our money—all of it. And still rooms are untouched. Still more rooms need papering, carpets or rugs, dresser scarfs, curtains, shades and all the things I have enumerated.

The nurse of the home told me of this little expression of gratitude of Auntie Cook, 84 summers old. After her room had been freshly papered, at the evening bedtime hour nurse went quietly into her room to see her roommate, Mrs. Foster. Auntie Cook was kneeling at her bedside, audibly praying. Can't you see the picture, in night cap and white night robe thanking the Giver of all good gifts for the beautiful wallpaper on her room? It seems to me if she dared to open her eyes and looked at her carpet, patch upon patch, she never could have finished her note of thanksgiving.

There is a humorous side to all that is pathetic. We were beckoned by a wink or nod from room to room when in the halls, and when the door had been tightly closed, we hear, "I haven't asked for a single thing." Then the bad spots are uncovered. "I am so tired of this" or "that," "can't you do something to make my room a little brighter?"

Mr. Scott thanked me twice last Saturday and told me he slept till five o'clock in the morning after he got his new mattress. Another old lady told me her yellow paper brought sunshine into her room—but her old rag carpet frowned in her face every time she looked down. I could enumerate case after case of expressed gratitude, and yet if you people went through the home after all our hard work—which we have counted a pleasure—you would say, "Well, while you were doing it, why didn't you put a new carpet on at least eleven other rooms, put a new roof on, fix up the radiators so they won't leak and spoil your paper?" We know where we could use $1,200 more to put things in proper shape. Niagara frontier churches have given us $695. What will the rest of the state do to help us complete the work begun?

MRS. S. B. LINDSAY.

Porto Rico News

A NEW chapel was dedicated in Sonadora, Porto Rico, on October 26. This was built from funds raised on the field except for the use of some lumber purchased from the camp by the mission a few months ago. We have a group of faithful members there and also received considerable help from friends in the community. The day nursery for children of working mothers has been started in Bayamon. It seems to meet one of the needs long felt, and has called forth the support and approval of many of the townspeople. The mothers pay ten cents per day for each child. One of the Bible women, who is a former orphanage girl, has charge of the nursery. Her salary is paid by the mission. We have a monthly subscription from merchants and other friends of more than thirty dollars, for the maintenance of the enterprise. We have been unusually busy the past months. The Perrys will receive a most hearty welcome. We long for their coming (See note elsewhere of their arrival.)

The Church School of Missions

By EVA N. DYE

What It Is

THE Church School of Missions is not a theory. It is a clearly conceived, and successfully operated plan of missionary education which seeks to include the whole church in its classes. It, therefore, commends itself to those who would exalt the church above its subsidiary organizations. It has also the advantage of having passed beyond the experimental stage, having been successfully used and enthusiastically commended by many scores of churches.

To Mrs. Royal J. Dye, of Pomona, California, was given the vision of the plan and possibilities of the Church School of Missions. It was she also who conducted the first school. Thoroughly consecrated to the missionary cause, led by the spirit of God, Mrs. Dye has given to the churches a scheme of missionary education which will aid mightily in the extension of the Kingdom.

The Church School of Missions is the membership of the church organized into classes, studying a graded course of missions, holding its sessions preferably in connection with the Sunday night preaching service. The classes meet in separate rooms just as they do in Sunday school. The school runs through a period of eight weeks.

Its Origin

The Church School of Missions is the result of an effort in an individual church to get the entire church to study the world task. The church to which this honor belongs is the First Christian Church of Pomona, California. For years a plan of missionary education had been sought that would reach the whole church. A system of graded missionary instruction had been introduced in the Bible school, mission study classes had been held among women and young people. None of these proved adequate, being necessarily limited to certain sections and organizations. In the summer of 1916, a new plan was proposed which was heartily endorsed by the missionary spirited pastor, Charles Rollin Hudson. A United Missionary Committee was formed, representing every missionary interest and organization in the church, that a thorough promotion campaign might be carried out. In October of that year the "Church School of Missions" opened, two hundred and sixty-seven out of a membership of six hundred and fifty being enrolled for eight weeks of definite study.

The Schedule

The best results have been obtained when these schools have met once a week for eight weeks, preferably on Sunday evenings. Some have met on a week night, however, closing with a prayer service. When the school meets on Sunday night there may be an opening musical program or vesper service planned for each week. This induces the whole school to be on time for the study period.

Such a plan has met with splendid success in several instances. On the other hand the classes may go at once to the rooms previously announced and plainly indicated by placards. At the close of the hour's study a processional hymn will call the assembling school together for reports of classes and short dramatizations, followed by a unified evening service. Young people's societies should meet thirty minutes earlier than the study hour or simultaneously with the opening exercises of the school.

Schedule

6:00-6:25—Music.
6:25-7:30—Study Period.
7:30-7:45—Reports and Dramatization.
7:45-8:30—Evening Service.

Organization and Promotion

The United Missionary Cabinet

The one factor essential to a unified missionary program in any church is a central group representing its varied missionary interests. This may be variously called a committee, council or cabinet, but the working plan remains the same. It may be composed of two officers or representatives of each organization of the church, such as the Bible school, Woman's Missionary Society, Junior, Intermediate and Young People's societies. Others may be added as may seem advisable, the pastor always being a member. In this unit the world-wide work of the whole church is co-ordinated and correlated. The formation of this cabinet should be authorized by the church board, to which it should regularly report. Each church must make its own program; however, the few suggestions on the activities of the United Missionary Cabinet at the close of this article may be found helpful.

Promotion

The United Missionary Cabinet should have charge of the Church School of Missions. They choose a dean and faculty, together with whom they decide upon the course of study for all ages. They then institute a promotion campaign throughout the church continuing for several weeks in every departmental assembly of the Bible school, and in every meeting of the various organizations. The cabinet and faculty may follow effectively the plan of "Four Minute Men." A booster meeting is advisable, a basket, box or cafeteria lunch being served to all church leaders when the Church School faculty presents brief spicy reviews of the books to be taught and the whole evening is filled with inspiration for the coming campaign. Much should be made of advertising by newspaper, posters and slides. Other plans will readily suggest themselves to the cabinet. Even though a church has held one or more sessions of the School of Missions, the same active promotional work is necessary each year to maintain and increase the interest and attendance.

Enrollment

After interest has been aroused in every department of church activity, enrollment cards may be passed to every class in the Bible school. After the canvass is made in the Bible school it should be followed up in the homes as an Every Member Canvass campaign. A continuous enrollment may be made throughout the three or four weeks of the promotion campaign. Suggested enrollment card:

Studies in World Problems—Church School—For the Entire Family

Place _____Church
Time, 6:00. Every_____for eight weeks,
beginning _____
Pastor _____
Dean of School _____

Classes	Leaders	Textbooks
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Classification

The number of classes will depend on the probable attendance and leaders procurable. It is best not to have large classes as the method best adapted to their use is that of free discussion. Classes should be provided for all ages. Parents may then enroll, knowing their children are being cared for by specially prepared leaders. In large churches with many classes, there may be a director chosen for each department in addition to the dean for the whole school.

The following is a suggested classification, small congregations combining classes as necessary and large congregations providing as many classes in each department as seems advisable, fifteen being the suggested enrollment for an ideal class:

Primary—Story Hour.
Junior.
Intermediate.
Senior—Young People.
Adult—Men and Women.

Curriculum

General Theme and Courses of Study 1919-1920

There is one general theme for this year's study, Christianity and Human Conservation. Following is the suggested curriculum:

Primary

Story Hour—"Mook," by Evelyn Worthley Sites. True tales about a Chinese boy and his friends. Price, cloth, 60c; paper, 40c.

Junior

Foreign—"The Honorable Crimson Tree," by Anita B. Ferris. Stories for boys and girls of the New China. Price, cloth, 60c; paper, 40c.

Home—"Americans All," by Augusta H. Seaman. Ten stirring stories of Americanization—stories to tell to children. Price, paper, 40c.

Intermediate

"Brother Van," by Stella W. Brummitt. The life of a pioneer home missionary in Montana. Price, cloth, 75c; paper, 50c.

Senior and Young People

"Ministers of Mercy," by James H. Franklin. Ten biographical sketches of famous medical missionaries. Price, cloth, 75c; paper, 50c.

ADULTS

Foreign—"New Life Currents in China," by Mary Ninde Gamewell. Owing to the present interest in China, this book comes at an opportune time. Informing chapters on public health, general and medical education, and Christian missions. Price, cloth, 75c; paper, 50c.

Home—"Christian Americanization," by Chas. A. Brooks. An outline of the "After-the-War" task that awaits the Christian forces of our country; the outcome of extensive European investigation by a man rarely qualified for his task. Price, cloth, 75c; paper, 40c.

In primary classes only the leader should have a textbook, while in all other classes every member should be urged to buy a book. These may all be ordered from College of Missions, 222 Downey Avenue, Indianapolis, Ind.

SUPPLEMENTAL MATERIAL

There are many books which bear directly on the themes of this year's study. Several of last year's study books are splendid helps for this year's course, notably "Men and Things" for use in connection with "Christian Americanization." "Foreign Magic," by Jean Carter Cochran, cloth, $1.50, may be used as supplemental reading by seniors and young people's classes. An extended list is suggested at the close of each study book. Every magazine and newspaper will furnish fresh material daily on these great topics of the day, China and Americanization. Leaders should watch closely for these. The following magazines will be valuable for references:

World Call	$1.00
Everyland	1.50
World Outlook	2.00
National Geographic	2.00
Asia	3.00
Missionary Review of the World	2.50

LEADERSHIP

The leaders should be chosen with respect to their adaptability to the various ages. Those who have shown qualities of leadership should be selected wherever possible. The city library is a valuable aid and will provide books and lists of references if previously requested. If possible, leaders should be sent to the educational conferences of the Interchurch World Movement. These inter-denominational conferences are held for ten days each summer. Normal classes are conducted for the training of effective leadership, especially with respect to Church Schools of Missions.

Besides these inter-denominational conferences, several communions hold training schools or institutes in connection with their annual conventions in which a similar work is done. The joint committee on Missionary Education of the Christian Church, through its Pacific Coast representative and her co-workers, this year held normal classes for the training of leaders in connection with the state conventions of Arizona, Montana, Idaho, East Washington, Northern and Southern California. Its value has been demonstrated, and this year the Board of Southern California, under the leadership of Secretary F. M. Rogers, voted two hundred dollars toward defraying the expenses of a chosen faculty to attend the Asilomar Missionary Conference, to prepare for leadership in the training school during every afternoon of the state convention held in Long Beach. Northern California paid the expenses of the same faculty to do a like service at Santa Cruz. This practical training of leaders is recommended to every state board. Such a program would undergird the whole missionary enterprise and assure its success.

Dramatization

The value of this element in the Church School of Missions cannot be overestimated. By impersonation, tableau, drama or pageant, the lessons can be more deeply driven home. One class may be made responsible for a short demonstration each evening. These will often be suggested by the chapter studied. Every chapter of "Mook" may be readily dramatized.

Life Decision Service

Every church holding a Church School of Missions this year is urged to make the final study hour a Life Decision Service for the groups of young people. A definite program should be planned for this service. The leaders should themselves be prepared. Two leaflets have been written by J. Campbell White, of the Life Work Department of the Interchurch World Movement, one for pastors and leaders, the other for young men and women. These are recommended for use in this closing session. "The world will be evangelized in that generation in which the Christian teachers of its youth determine that it shall be done." This is the only generation we can ever reach and there was never a needier one. After such definite study of world fields in the Church Schools of Missions, the leaders of our youth have an unprecedented opportunity. The Master missionary is still heard saying, "Lift up your eyes and look on the fields" . . . "Pray ye the Lord of the harvest" . . . "Go ye into all the world."

Tangible Results

There have been certain outstanding and far-reaching results of this educational campaign that will commend it to other churches. Many have enrolled in these schools who have never been interested in the missionary work of the church. The Commission of Christ has been interpreted in terms of today and a new conception of the work of His Church has resulted. The dissemination of so much definite missionary information has revitalized whole churches. A deepened sense of personal stewardship has followed as shown by the increased offerings and dedication of lives to Christian service. Prayer has become intelligent, heartfelt intercession.

City-Wide Campaign

Churches in large cities will find it advantageous to conduct a city-wide campaign, holding schools simultaneously.

The city-wide campaign should be under the general supervision and direction of an inter-denominational committee, representing all communions and missionary organizations in the city. One interested person may begin by presenting the plan to the missionary committee of the Church Federation, or to the Federation of Women's Missionary Societies or the Ministerial Association, or by giving personal invitation to a called meeting where the subject may be freely discussed.

The interest and cooperation of even two or more churches being secured, then the best trained leaders should be selected for the community normal classes. Each church participating would proceed exactly as though carrying on an individual campaign, only that the chosen leaders would attend the community classes for training. The "Schools" would be held simultaneously, closing with a pageant, if desired, each church preparing a definite part. The value of such a united educational campaign in a community cannot be estimated.

The United Missionary Cabinet

COMMITTEE OF COUNCIL

1. Choose representatives of every missionary interest in the church. The pastor will always be a member. Correlate the whole work of the church.

2. Make a written report regularly to the church board. These reports should be kept on file.

3. Take a church missionary inventory. Include every church activity as a basis for an intelligent program of work.

4. Use missionary literature liberally. Put a missionary magazine in every home. Have a display table with sample copies. Unify all books in one library. Keep it up-to-date.

5. Plan a challenging program of missionary finance. Estimate and apportion the missionary budget of the church. Strive to increase this budget every year. Make a list of all non-givers and cultivate them individually. Launch a tithing campaign.

6. Have a unified program of missionary education. Have graded missionary instruction in the Bible school. See that the young people have the special helps provided for twelve missionary meetings yearly. Make a calendar of special days. Hold a Church School of Missions annually.

7. Help young people find their lifework. Life decisions are mostly made in the teen-age. Use "Making Life Count," by Eugene C. Foster, as textbook on Christian Vocational Guidance. "How Pastors and Other Christian Leaders Can Help Young People Find Their Life Work" and "How To Find Your Life Work" are the titles of two leaflets written by J. Campbell White, director of Life Work Department of the Interchurch World Movement of North America, 111 Fifth Avenue, New York City. Order a number of these; study and use wisely.

8. Pray. Undergird the whole program with prayer. Be a medium of uninterrupted power between Christ and the waiting world.

This program of the Church School of Missions is sent forth with the unqualified endorsement of the Joint Committee on Missionary Education.

AMERICAN CHRISTIAN MISSIONARY SOCIETY,
Cincinnati, Ohio.

CHRISTIAN WOMAN'S BOARD OF MISSIONS,
Indianapolis, Indiana.

FOREIGN CHRISTIAN MISSIONARY SOCIETY,
Cincinnati, Ohio.

NATIONAL BENEVOLENT ASSOCIATION,
St. Louis, Missouri.

BOARD OF CHURCH EXTENSION,
Kansas City, Missouri.

BOARD OF MINISTERIAL RELIEF,
Indianapolis, Indiana.

Chinese Mission of Metropolitan Church, Chicago

"The Stranger in Our Midst"

THE Master's injunction to "go into all the world and preach the gospel to every creature" is being obeyed with ever increasing enthusiasm by the men and women who have caught the vision of the world redeemed through the good news which Christ brought to this sin-cursed world of ours. But there are sections in our own large cities which are just as truly "all the world" as the crowded river section where a quarter of a million Chinese live and die without ever stepping foot on land, or the banks of the swiftly running Congo. These people have come to us and are anxious to learn the source of America's greatness.

Among the nations represented in Chicago there are about five thousand Chinese. To minister to their needs, work was started a number of years ago and carried on largely by the churches which are doing mission work in South China. After working independently these missions united in a central church, called the First Chinese Evangelical Church, which has a resident native pastor and carries on to a limited degree the activities of any American church. Their work is supplemented by the Sunday schools conducted by the local churches, which are supporters of the union church.

We have two Chinese missions in Chicago, one at the Jackson Boulevard Church and one at the Metropolitan Church. The mission at the Jackson Boulevard Church has been organized for years and has taken an active part in the union work.

The work at Metropolitan, with which we are particularly concerned, was started about six years ago by Miss Lillie F. Abbott, now one of our missionaries in China. For months the Chinese manifested little interest in the mission, and it seemed doomed to failure. Only a few attended, for they are a cautious people and probably wished to assure themselves that there was no ulterior motive in this apparently unselfish effort. Gradually the tide turned and the men commenced to come.

The purpose of the mission, as announced on the printed cards which the teachers and pupils distributed, was to teach English to the Chinese, and a number of consecrated men and women gladly gave their Sunday afternoons. But English was not the only study undertaken. The opening service consisted of gospel songs—sung in Chinese by the pupils and in English by the teachers—Bible reading and prayer. Then there was a study period of an hour, during which every pupil learned a verse from the Bible. The Chinese-English Testament was used, so that the pupil had an opportunity to read in Chinese what he was learning in English. If he knew only a little English, perhaps his first verse was "God is love," or "We love Him because He first loved us." English songs were learned, and how they did love to sing, although in some cases the melody had to be imagined rather than heard.

Slowly they became interested in the things of the Kingdom, and how carefully and prayerfully they were led until one—perhaps braver than the rest—asked for baptism. He had never seen anyone go down into the water grave, but his faith was sufficient. After the first others came, until now many of the men in the school are Christians.

After a number had become Christians they asked for the privilege of having a study hour in Chinese, when they could discuss the Bible school lesson, and this hour before the regular study is their own. The talks are all in Chinese, and the pianist is the only English-speaking person present. (For this study Bible school lessons are sent from China.)

The results of the work have been more than gratifying. The men come in stolidly at first and seem absolutely lifeless, but slowly the smiling greeting of the teacher brings forth a like response, and they become interested in what is going on. Christianity is not forced on them, but the verses bearing on salvation, the gospel songs, the influence of the Christian men, silently do their work, until one of the Christians will come to the superintendent and say, "—— wants to be baptized." Then come the confession and baptism the following Sunday—itself an object lesson to those who have not given their lives to the Savior.

After they decide that the teachers are truly their friends, the Chinese consult them on matters of business, and the teacher must say that the lease is in proper form, or the application for gas is all right, or the personal property schedule should be filled out; for too often have our shrewd American business men taken advantage of their lack of knowledge.

They are invited into the American homes occasionally and they do not soon forget the lessons in Christian family life and American courtesy they receive there.

A native worker has been employed (and her salary is paid by the school) to visit in the homes in China of these men, and to teach the women and children, and help them to grow as their husbands are developing while here. The men write back home of their new-found joy, but it seems so strange to the people there, and the Bible woman, one of their own race, can explain it and open the heart to the same message.

One of the men, who has become a Christian since he left home, is planning for his son in China to become a minister. The daughter of another is looking forward to a life given to the Christian medical service. One of the pupils is now in China studying for the ministry.

Does it pay? Oh, the joy of bringing a soul to Christ and setting in motion influences which will go on down through the ages, of men and women redeemed!

ELVA L. ABBOTT.

A Satisfied Annuitant

THE National Benevolent Association's annuitants constitute a numerous, well satisfied family. It is growing very rapidly. Doubtless one of the secrets of the gratifying enlargements of this department of the Association's work is the prompt and efficient way in which this phase of the work is conducted. The annuity checks go out with such regularity and promptness as to occasion frequent and favorable comment from the annuitants. The following letter is a sample of the many commendatory letters received:

"Dear Brother Mohorter: Thank you for the check for $12 interest on bond No. 153, which was received yesterday. If all who handle the Lord's money were as prompt as you of the National Benevolent Association, much more work could be done. Of course most of the delay is before it leaves the hands of those who consider themselves the owners. I am very glad indeed that more and more Christians are coming to realize their duty to the homeless and lonely ones. S. A. Summy, Washington, D. C."

Made Possible by $10,500 of Annuity Money from the Board of Church Extension, Chestnut Avenue Church, Ft. Worth, Texas

Church Extension Our Good Samaritan

PHILOSOPHERS tell us that without struggles, tribulations and anguish of spirit there is no development of character. If that be true with the individual, it is also true with the Church of the Firstborn.

The Chestnut Avenue Christian Church of Forth Worth, Texas, ought some day to be a shining gem in the crown of our Lord, for it has had trials, tribulations and setbacks that would have discouraged some congregations to the giving up point. But there are no such words as "give up" in the vocabulary of this congregation.

Some ten years ago a small band of "Christians only" met in a private home. They had no preacher, nor had they money to hire one. But those few saints loved New Testament Christianity and taught it to their children. Gradually the tiny band grew. Then they met in a lodge hall, a tent, a tabernacle, and in an abandoned Methodist church building.

Three years ago the leaders of the congregation, catching a vision of the tremendous opportunity here, began to formulate plans for the erection of a suitable house of worship. They had been meeting in shacks. But shacks are not attractive to the thinking people of any community, so our people realized that if they were to really command respect and attention they must build a church that would not have to be apologized for. Some wanted to build a small church to meet present needs (strange it is, but that element always seems to be present). But the wiser ones knew it would be sheer folly to erect a building too small for future needs as well as present needs. Finally, after much discussion it was agreed to erect a structure that would accommodate a thousand members.

And then entered the ghost, the financial bogey man. Architects said the building would cost at least $20,000. Even the most optimistic members trembled at the gigantic undertaking. The money was not in sight nor in the pockets of the brethren either. Nor could it be procured at the banks. For the number of banks that will not take church notes is legion.

And then cometh the good Samaritan, Church Extension. They granted us a loan of $10,500 on a building that cost $27,000. Had it not been for the promise of that loan even before we let the contract, we could never have erected this beautiful and commodious temple of worship. Every man and woman of this congregation breathes a prayer of thanksgiving for the timely help of the Board of Church Extension.

Chestnut Avenue Christian Church has an ideal location. It is situated just twelve blocks west from the great Swift and Armour packing plants, which employ more than 5,000 persons. It is on the corner lot of Chestnut Avenue at 25th Street, which is destined to become one of the great highways of traffic in Fort Worth. In the summer it is a conservative estimate indeed to say that at least 20,000 people pass our building every day. On special events, such as the Fourth of July at Lake Worth, probably 50,000 people pass our corner in one day. The parish in which we have to work as the sole Christian Church is a residence district of at least 30,000 people.

September Bible school average, 197. Bible school collections for the entire year will average above $11. Audiences at the preaching services will average at present between 125 and 150, three to four times as many as in the little church. The pastor has had the joy and privilege of adding 71 new members to the church during the past eleven months.

The future of this church is bright, and fraught with possibilities. All members are elated over the growth made this year and the minister and his congregation turn with joyous faces to greet the new year.

ROBERT R. YELDERMAN, *Minister.*

Development Department

Christian Woman's Board of Missions

Development of the Home Base

JESUS is calling to His Church today for the consummate work of world reconstruction. He calls in the challenge of conditions among all the nations. He cries to us from every devastated land. He has flung wide the doors of opportunity throughout the earth. He prescribes the principles of brotherhood and peace for clashing races and classes. By His eternal power and authority the Church is commanded out across the world to inaugurate Christ's program among men.

Through the scourge of war our dead consciences have been lashed to life, our hearts have responded to the cry of crushed humanity, and our hands have learned to let go their hold of wealth and to fling forth God-intrusted bounty to heal a wounded and dying world. The Spirit of God is moving mightily upon the whole Church today, and a new sense of responsibility and stewardship is being born. The Interchurch World Movement is marshaling the armies of God as they have never before been marshaled, while new potentialities of prayer are being released and the voice of intercession is carrying the throbbing heart of the world to the great God of the universe for His healing touch.

Untouched Resources for Service

One of the most significant lessons from our war experience is found in the response given by women to all patriotic and humanitarian appeals. As we think of the multitudes of devoted and capable women who rendered such important auxiliary service, we realize the tremendous resources latent in the Christian womanhood of Canada and the United States.

Women are peculiarly responsive to appeals of human need. Their deep capacity for religious experience, their sympathetic nature, their relationship to childhood and to the homes of the world, their faithfulness to duty and their capacity for love fit them in unique ways for service of Christ in the work of world uplift and redemption.

The Christian womanhood of the world, with its measureless sources of service, love, gifts and prayers only waits the impelling vision and the practical leadership to be effectively marshaled for the world's uplift. When the Red Cross organized for enlisting and utilizing the energies of the womanhood of America thousands of thoughtless and self-centered women found a new significance in life as they lost themselves in service for others. Conclusive demonstration has been given of the response that may be expected when leaders in missionary work develop the organization, adopt the practical plans, train themselves for fullest efficiency, dedicate their time and strength to this supreme task and vitalize their work through prayer.

Responsibilities of Leadership

When a woman is elected to any official position in Christian activity it is not only an expression of confidence on the part of others, but every such opportunity for service is an invitation from God. With the invitation comes the command, and with the command the power, if we seek it, to effectively perform our appointed tasks.

No one should accept an office without giving to the responsibilities assumed the very best service of which she is capable, and no Christian can decline such a call until assured that the call is not of Christ. Appeals for consecration have become trite, nevertheless, consecration is the first step in the Christian life following the burial of the old body of sin in the baptismal grave with Christ. We rise to walk and serve in a new life—a Spirit filled life, an abounding life of love, and joy, of gentleness and humility, of service, and peace, and victory and power.

If the women of our churches are not won and held for the work of world uplift, this most important of all undertakings, with the very presence and power of Christ promised for it all, is not the failure to be found in the leadership? Surely it is not in the message, nor the Power.

Women are much given to group activity. They respond to all calls for organization that seem to them worth while. They listen with eager interest whenever the calls and opportunities for missionary service are brought to them convincingly. Is it not a first and fundamental duty of every officer and field worker to prepare herself to present the work *convincingly?* The tremendous service given through Red Cross and other war activities is an earnest of the response that will come whenever equally imperative duties and responsibilities are convincingly brought to the womanhood of our churches, together with practical expressional opportunities.

May we not, as laborers together with Him, enter into such a dedicated and prayer-empowered service as our past has not known? All the resources of Christ are ours if we can but wholly leave the lowlands of self-interest and desire, and climb to the heights of life with Him. For He is able to do for us exceedingly abundantly beyond all that we ask or think.

Preparation for Leadership

In this little message to state and provincial officers and field workers, we would suggest three essential phases of preparation for effective service:

First, we must realize that no service can be strong and fruitful until there is complete and constant surrender to God, and consecration to service. Are not daily communion and power in intercessory prayer prerequisite for such service? Do we not all need the same devotion, the same enduement, and guidance that we expect to find in the lives of missionaries? Assuredly our first preparation must be spiritual.

Second, we must know the Book. We must be able to quote and read those passages from the Bible that reveal the great plan and program of God. We must vitalize our presentation of the Scriptures with understanding and enthusiastic faith on our own part, knowing that the Spirit will not fail to convince and bring conviction to those who hear.

Third, we must "look upon the fields" until our hearts burn for their entry and development. Our messages, spoken and written, must bring vision and realization to the women of our churches. Much reading, careful selection and preparation of information to be presented, then the whole vitalized through prayer will make our messages richly fruitful.

The last phase of preparation lies in mastery of plans for expressional work on the part of those who are reached and enlisted through our messages and appeals. Women must be led to see that there is worth-while work to which their time and money are to be given; and further, that plans are adequate to accomplish the desired results. We must master plans and methods as outlined and adopted if our army of development workers, state and provincial, district, county and local, are inspired and instructed for attaining their objectives. Electric power, no matter how great, is ineffective unless applied to the necessary machinery designed to produce desired results. The machinery of organization is as essential in Christian work as in Red Cross work, war campaigns, or any form of cooperative activity, while the divine sources of power available to us assure immeasurable results if we but rightly make the connections.

Our Home Base Task

As a people we have about 8,000 churches in the United States and Canada. Fewer than 1,000 of these congregations are giving worthily for missions. Thousands of members in our inert churches have no realization of the importance of Christ's commission, or vision of the waiting world. In about 5,000 of these churches there are no missionary societies, but in all these visionless churches there are earnest-hearted Christians who must be enlisted for cooperation in the missionary cause. The cause needs their love, their prayer, their gifts.

Churches that have had a woman's missionary society for a few years are not visionless and non-cooperating. Wherever groups of women are earnestly banded together "to cultivate a missionary spirit; to disseminate missionary intelligence; to encourage missionary effort in the church, and to secure systematic contributions for missionary purposes" the church will be brought into touch with the great missionary movements of the day and will gradually come into cooperation with all lines of missionary enterprise.

It is estimated that there are at least 600,000 women and girls in our churches, while but 100,000 are as yet actively enlisted in missionary work.

The aims of the Five-Year Campaign constitute our immediate Home Base task. The General Aims for 1920-21 are as follows:

Organizations	10,000
Enrolled Members	250,000
WORLD CALL	100,000
King's Builders	25,000
Offerings	$1,000,000

Departmental Aims for 1920-21 are as follows:

	W. M. S.	Y.W.M.C.	Bs &Gs
Organizations	4,500	1,500	4,000
Members	175,000	25,000	50,000
Subscriptions	100,000	------	25,000
Offerings	$500,000	$50,000	$30,000

Cultivation of Churches

Careful study should be made of all churches of the state or province, planning for all

of them something of missionary information; cultivating a missionary spirit in at least a few women in every church, and carefully fostering any awakening interest until the time comes for organization. This program will involve a systematic study and classification of churches, preserving information in a usable form. Such information should be secured and tabulated concerning all churches listed in the Year Book. As information is secured churches should be listed as:

1. Waiting for organization.
2. Indifferent toward missionary work.
3. Opposed to missions.

Methods to be used in opening the doors of non-missionary churches can be adapted to the attitude of the congregation. Correspondents should be found in all churches who will undertake to circulate missionary literature. Stereopticon presentations will often win a hearing, overcome prejudice and awaken interest. Some churches will require cultivation through a period of years before a missionary society should be organized.

A definite number of non-cooperating churches should be reached each year. Lists of churches should be carefully studied to determine the form of field work best adapted to meet local needs. Itineraries should be planned for the holding of efficiency institutes, rallies, missionary schools, stereopticon lectures, visits by returned missionaries or field workers, and house to house calling by county committee women.

Young Woman's Missionary Circles and Triangle Clubs

The Circle Department is entering upon the growth in its work for which it is planning, working, and praying. Between October 1st and December 1st there were reported twenty-six newly organized circles. This is a splendid beginning and we confidently expect the rate of increase to advance so that we shall really be able to have 1,200 organizations by October, 1920.

Circle girls will be interested to know what has recently happened in the District of Columbia. Something over a year ago, they had only one circle. Now they have eleven, and one more about to be organized will place one in practically every church in the District. They have made a very fine record and are enthusiastic, loyal girls. They hold quarterly meetings for the whole District, which is a plan more Circles might follow to advantage.

A new Circle play has just come in to headquarters. It is called "The Pill Bottle" and is as interesting as its title suggests, being a presentation of medical missions. Any Circle wanting something new to give should secure this. Its price is fifteen cents a copy.

The annual Board meeting of the Christian Woman's Board of Missions at Cincinnati took action to place the Triangle Clubs in the Circle Department. Since the Clubs are made up of teen age boys and girls it seems fitting that they should enter the Young People's ranks. The Circles are glad to welcome the 315 Clubs and hope they will like their new associates.

The state secretaries who have charge of Circle work will now direct Triangle Clubs also.

New Triangle Club programs are now available from the Literature Department, College of Missions Building, Indianapolis, and all Clubs which have not yet secured them should do so at once. They are for use from January to June and are studies about China, in accordance with the United Missionary Study work. We want to see Triangle Clubs grow this year, just as Circles are going to.

Our Boys and Girls

Are the boys and girls of your church receiving any missionary instruction? Why?

If they are it is because *somebody* is realizing that in your boys and girls there are future church leaders, and preachers and missionaries and that the training for this important work must be begun in the impressionable years of life. If they are not it is probably because *everybody* thinks it should be done and *nobody* says, "Here am I, Lord."

The clearness with which we see the task which is to be laid upon the Church fifteen years hence, and the alacrity with which we respond to the call for the foundation work today is a good index to our faith that the "knowledge of the Lord shall cover the earth as the waters cover the sea."

If there is "no place" in the program of the church to show the need of the world to its young life there is every reason to expect that when full growth has been attained there will be "no place" in that life for world service.

In every primary and junior department of every Sunday school there should be missionary instruction. Aside from this in every church there should be an additional meeting *of the same juniors* at least once each month for instruction and training along missionary lines. If the instruction in the Primary Department of the Sunday school is properly given that is perhaps adequate, but not so with the juniors. This is the age for the assembling and the memorizing of facts. Definite studies of the great fields of service should be given and memory work required. This cannot be done in the time allotted for Sunday school work.

The obligation upon the church for the training of the young is as certain as that which rests upon our nation for the education of its youth in the public schools.

Beginning with January and continuing for six months the Juniors will study China. In the Sunday schools it will be "The Flag of Five Colors." In the *King's Builders*, missionary studies for the Junior Societies and Mission Bands will be in the form of special study of our stations in China with handwork as an interetsing feature. Additional articles on "Chinese Boys and Girls at Home," "Chinese Boys and Girls in School" and "How Chinese Children Worship" will appear, also pictures of Chinese life and other interesting bits of information.

Picture sheets of Chinese life and of our own stations may be secured from headquarters. "Waiting for the Doctor" is a good play for Juniors. "Mai-ling's Adventure," a chapter of "The Honorable Crimson Tree," has been dramatized and can be put on by Juniors with the assistance of one or two older ones. These are available now. A list of Chinese stories and where they are to be found will be sent upon request to the Boys' and Girls' Department.

Literature

Lord Bacon wrote long ago that "Reading maketh a full man," and we are finding it difficult today to keep pace with the "filling process" our missionary women are demanding.

The uncertainties of the printing business these days caused a delay of a month in the delivery of the program leaflets for January June, 1920. However, these are now ready and may be secured from the Literature Department, College of Missions Building, Indianapolis, Indiana, price 50 cents per set single leaflets, 3 cents.

January—Sunderi, Experiences in India (Dr. Ada McNeil Gordon); Sanitarium at Pendra Road (Dr. Mary Longdon); Three Autobiographical Sketches and Personal Experiences (Dr. Zoena M. Rothermel, Dr. Bertha M. Thompson, Dr. Jenny Crozier).

February—The Healing of China (Mrs. Eva Raw Baird); How the Medical Missionary Works (Dr. Osgood); Six Hobbies and a Family (Bert Wilson).

March—Opening Tibetan Doors; The Healing of Tibet (Bert Wilson); A Life for Tibet (Ellie K. Payne).

April—Women and Children of the Philippines (Mrs. Myrtle Wilson Stipp).

(Mrs. Pickett kindly consented to prepare a leaflet, but was hindered by illness. We are hoping for one later.)

May—Paraguay (Mrs. C. Manly Morton); Spiritual Healing of Latin America (Miss Elma Irelan, Mr. V. C. Carpenter). Three leaflets on Mexico will be available January 1.

June—Medical Missionary *Versus* Witch Doctor (Dr. Jaggard); "Old School Doctors" of Africa (Lucy King De Moss).

In addition to these leaflets, a special program article will be featured in every issue of World Clal. The one for the month of February is "The Healing of China," by Dr. Hagman. *Do not fail to read it*, and have it presented at the meeting. The article for the January meeting, "The Healing of India," by Dr. Mary McGavran, will be found in the December number of World Call.

At a conference of state officers in connection with the Cincinnati convention it was decided to have the *News Letter* issued quarterly this year.

The issuing of the campaign leaflets has been delayed for a number of good reasons. Five of these are now ready: Aims and Recommendations for 1919-1920; The Circle Special; State and Provincial Development Work; Facts and Figures of Forty-Five Years; The Individual Member and Local Missionary Society.

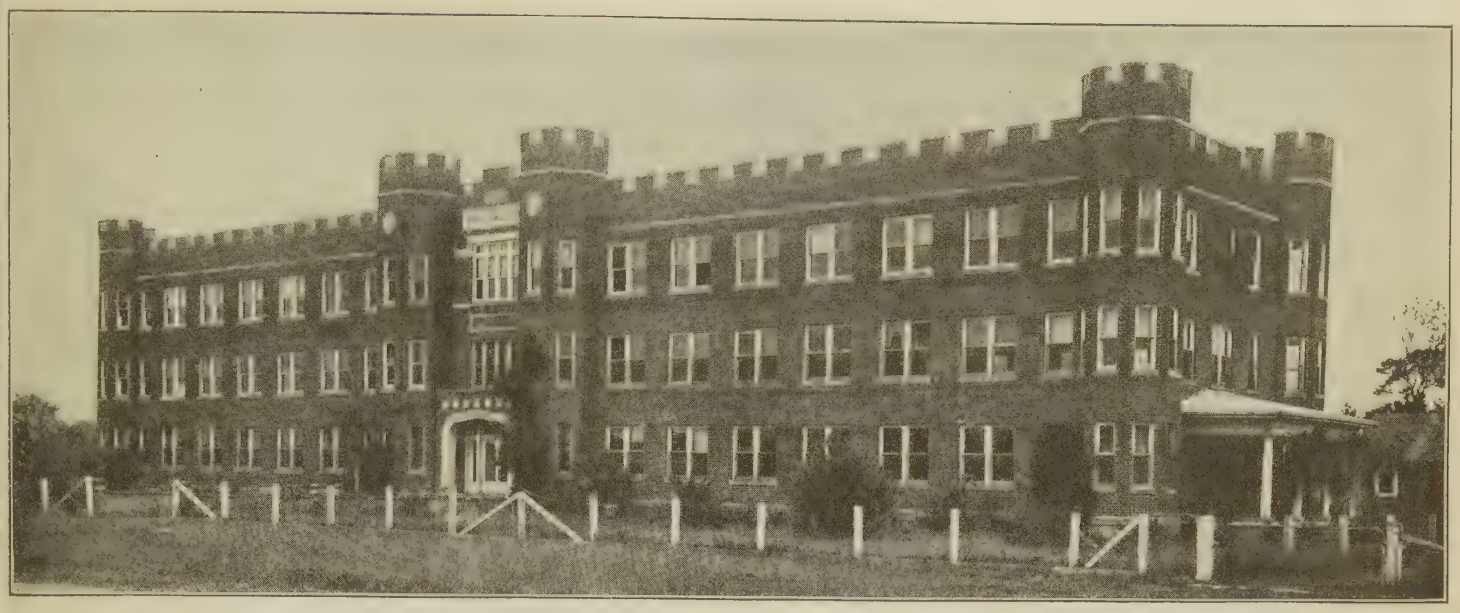
Prayer Meeting Topics for 1920

January

7. A New Beginning. Gen. 1:1; John 1:1-18; 3:3.
14. Christian Internationalism. The need of a world inclusive program. Acts 1:8; Luke 24:27; Rom. 1:8-17.
21. The Searcher of Hearts. Ps. 139.
28. Limitations of God. Rom. 8:19; Matt. 13:54-58; Heb. 6:8.

February

4. The Supremacy of Love. I Cor. 12:31-13:13.
11. Christian Internationalism. The world hunger for the Christ Spirit. Acts 16:6-10; 17:22-23; Ps. 42:1-6.
18. Pure Hearts in Holy Places. Ps. 24.
25. The Right Use of Money. Luke 16:1-13.



New Home for the Aged in Florida

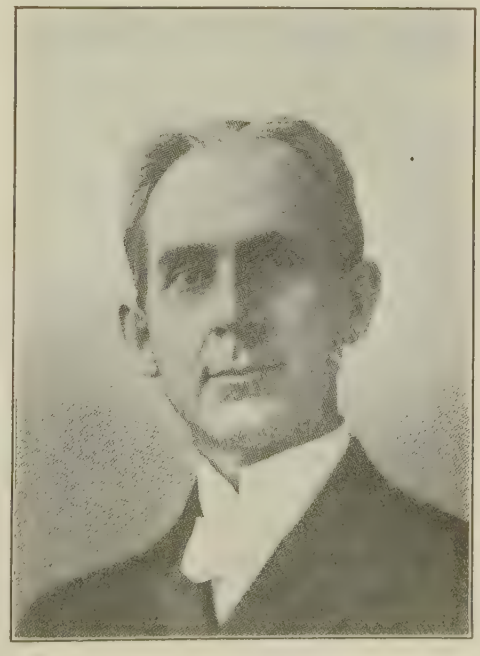
THE National Benevolent Association has just acquired the property of the bankrupt Florida Military Academy at Murry Hill, a beautiful suburban community of Jacksonville, Florida. This property consists of six acres of land under cultivation, and a very substantial, ornate brick and stone building. With comparatively little alteration it will accommodate from eighty-five to one hundred persons. It has a capacity almost equal to all of the Association's other homes for the aged combined.

The opportunity to secure it seemed providential. The Association was confronted with a long and constantly growing list of waiting applicants. Daily messages were being received from churches and ministers begging us in mercy's name to admit some worthy Disciple of Christ in dire distress. Often and often before the request could be granted the applicant had to be sent to the poorhouse, to the humiliation of the church. The necessity for enlargement was great, but there was the prohibitive cost of building standing squarely across the way. The Board was perplexed and distressed. Immediate enlargement was a necessity and the per capita cost of a new building was staggering. Then came the word from John T. Boone, minister of the First Church, Jacksonville, Florida, that the creditors of the Florida Military Academy would take their equity, $30,000, for the property. A careful appraisement places its present valuation at from $60,000 to $75,000. With an outlay of about $10,000 for alterations and $5,000 for furnishings, it will give us an ideal home for the aged and enable us to give relief almost immediately to that long line of travel-worn pilgrims who stand waiting outside our doors.

Florida furnishes a delightful climate for old people. The winters are mild, indeed they are often so mild as to scarcely require any fuel. Vegetation is abundant. Flowers bloom almost every month in the year. Here, fanned by the sea breezes in summer, secure from the rigors of our northern winters, they will find the largest degree of comfort.

Within three months' time the Association hopes to be ready to throw open the doors of this beautiful home with a cordial welcome to our aged, needy brethren. Here they will find each a room for himself with hot and cold water. Here they will find a reading room, spacious social rooms, a good chapel and a hospital. We need $10,000 at once for alterations. Who will be the first to subscribe? We will need $500 to furnish the hospital. Who would like to furnish it as a memorial? We will need $100 apiece for at least 50 rooms we desire to open at once. A gift of $100 will entitle the donor to name the room. We should have $500 for the dining room.

Brethren, here is an opportunity to have fellowship with Christ in His sufferings. Report at once to the National Benevolent Association, 2955 Euclid Avenue, St. Louis, Missouri.



John T. Boone

Living Links

THE scale of advance for missionary salaries, beginning with October 1, 1919, the high cost of exchange on money of foreign countries and added expense in upkeep of stations, demand an increase in cost of Living Links. The Foreign Christian Missionary Society and Christian Woman's Board of Missions are submitting the following increase to all individuals, organizations and churches in the Living Link class:

Where an individual missionary is assigned to a church, organization or an individual, they are asked to give $1,000 annually.

Some churches and organizations supporting missionaries in the past may be unable to meet this increased amount. Any such are requested to assume support of a Sustaining Link.

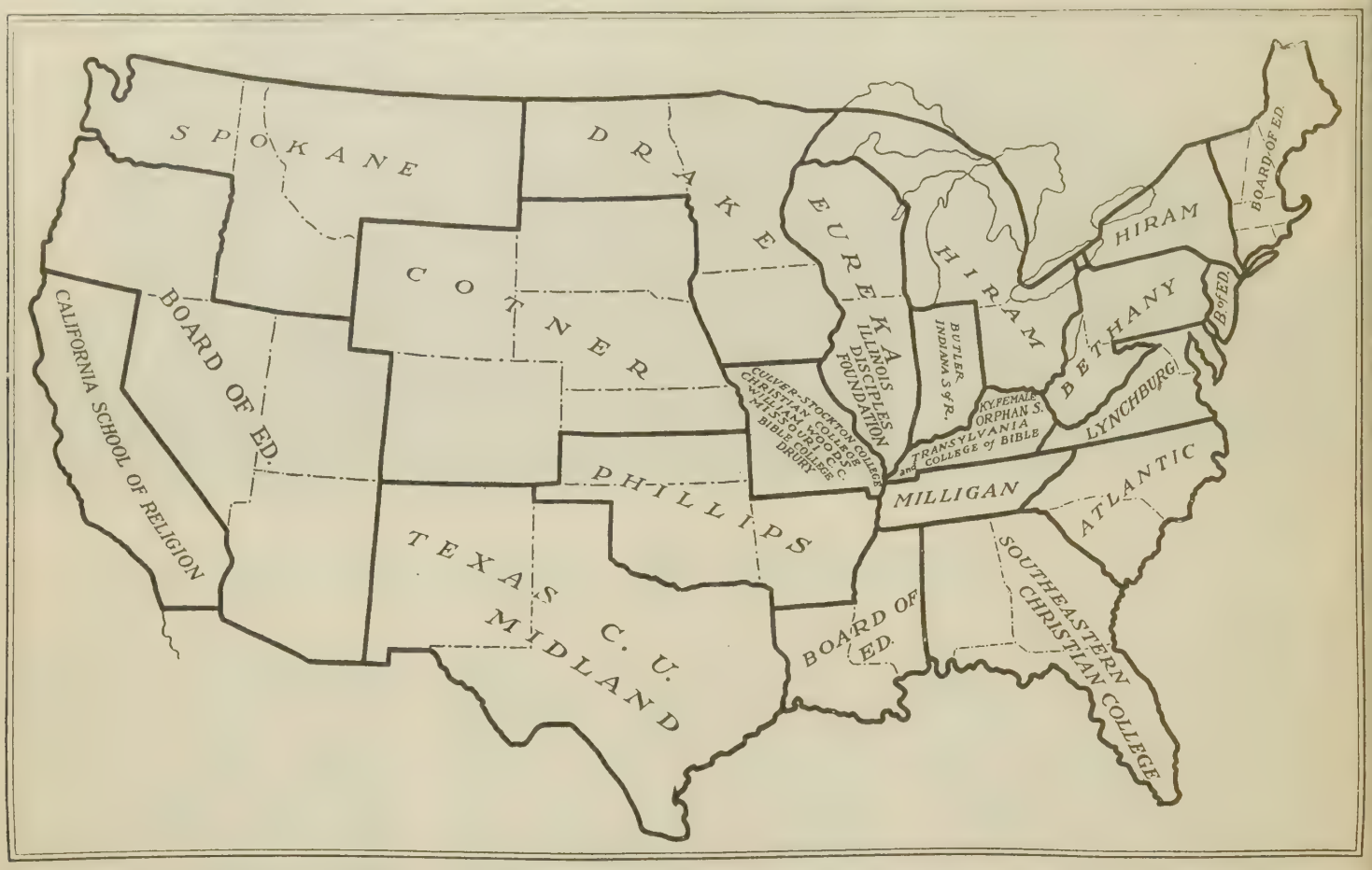
The Sustaining Link provides support for the activities of a certain Local Station, or may be divided among two or more stations. In every mission station there are current expenses on property, repairs and upkeep; supplies for schools, orphanages, hospitals, dormitories, native churches, relief and evangelistic work, support of native evangelists, Bible women, teachers, hospital assistants, helpers and wards.

Support for Sustaining Links will be assigned to churches, or organizations or individuals contributing $800 annually for such work. Those supporting Sustaining Links may designate the station in which they wish their funds used.

Churches and organizations providing $600 annually will be listed for support of Living Link Standards and may be assigned to a unit in some station.

All leaders are urged to bring their churches and organizations up to the required amount necessary for the Living Links this missionary year. All churches, organizations and individuals who have been assigned an individual missionary will be given due time in which to reach the required amount of $1,000 annually. No individual missionaries will be assigned from this time on for less than $1,000 annually.

New Plan for Handling Education Offerings



The Board of Education Suggests This Allotment of Territory to Its Institutions in Order That an Intensive Cultivation of the Whole Field May Be Assured

The Board Desires in No Way to Hamper the Promotional Work of Institutions Which Are at Present Not Represented on the Board.

The recent International Convention held at Cincinnati, Ohio, adopted certain recommendations regarding the handling of offerings from the churches to the colleges for defraying current expenses. The recommendations were presented to the Convention on Friday afternoon, October 17, 1919, by the Committee on Recommendations and were adopted practically unanimously by the Convention.

The new plan differs very materially from the apportionment plan of the Men and Millions Movement and also from the former method of handling the educational offerings which form part of the missionary budget of the local church. It is believed that the new plan meets all the objections which have been urged against the former methods. Every effort possible has been put forth to formulate a plan which will be just and satisfactory.

The new plan concerns only those institutions which are members of the Board of Education but, inasmuch as twenty-six of our colleges, universities, and Bible chairs are members, and only two or three institutions do not hold membership in the Board of Education, the new plan is well-nigh universal in its application. If offerings are designated to those institutions which are not members of the Board, they should be sent direct to those institutions and not to the office of the Board of Education.

Recommendations Adopted at Cincinnati, Ohio, Friday Afternoon, October 17, 1919

We recommend:

1. That the Board of Education be made the clearing house for all gifts to current expenses, for the colleges and institutions belonging to the Board.

2. That the territory allotted to the respective colleges and institutions for cultivation be observed, and that it be taken for granted that the gifts from a given territory are to go to the institution or institutions of said territory unless otherwise specified.

3. That where there is more than one Disciple college in a given territory, a basis for the distribution of gifts from said territory shall be mutually agreed upon; and in case of failure of such colleges to reach an agreement, the Board of Education shall determine the ratio.

4. That the right of solicitation of gifts for current expenses by the colleges, from churches and individuals, be recognized and encouraged; but that institutions shall urge the churches in their territories to remit all moneys to the treasurer of the Board of Education.

5. That there be the closest cooperation between the colleges and the Board of Education in this matter, and that monthly reports be made to the Board by the colleges, and by the Board to the respective colleges, of all gifts received during the month.

6. That a full and complete account and report be made each year by the Board of Education to the International Convention of all moneys received during the year by the Board and each of its constituent members.

7. That, as the offerings are sent in, the Board of Education shall deduct such proportionate amount per month as is apportioned to meet its budget. The balance shall be remitted to the colleges monthly. (It has been agreed that the small sum of one penny per year per church member will be tolled for budget of Board.)

Reasons for Plan

1. Because of mistakes and misunderstandings regarding the disposition of offerings, it seems necessary to have a plan so simple and clear that no one can misunderstand. The new plan is easily understood.

2. Because in states such as Missouri, where we have more than one college, many churches have not desired to designate any one college; hence, in many instances, no offerings have been made. The new plan solves this problem.

3. Because it is desirable that a complete report of gifts to education be made each year for the International Convention. Under the old plan this has been impossible.

4. Because it is important that churches

making offerings to education be given proper credit in the Year Book. The new plan takes care of this for the twenty-six members of the Board.

5. Because a more equitable method of financing the Board of Education is needed. Under the old plan the colleges have borne the expense by direct assessments. This has worked a hardship on the weaker institutions.

6. Because the Board of Education is not included in the United Christian Missionary Society. The Society will have a central treasury. It is necessary that the educational interests have a central treasury also.

7. Because there is needed a strong and efficient Board of Education which can help our struggling colleges to secure adequate support. *Unless the Christian colleges survive, the Christian church will perish.*

Points to Remember

1. Do not confuse this plan with the Men and Millions Movement apportionments. They are entirely distinct propositions.

2. Definite territory has been assigned the institutions that hold membership in the Board of Education for cultivation and support.

3. The offerings from each territory go to support the institutions in that territory unless otherwise specified.

4. No money is sent from one state or territory to another except by special request.

5. The small sum of one penny per year per church member will be assessed against each state or territory for the expenses of the Board of Education.

6. This plan applies only to offerings for current expenses. It does not include gifts for buildings, equipment, and endowments.

7. All offerings should be sent to the Board of Education. After they have been properly credited and receipted, the money will be sent to the institution or institutions for which it is intended.

Send offerings to the Board of Education, 222 Downey Avenue, Indianapolis, Ind.

Members of the Board

Atlantic Christian College
Raymond A. Smith, President, Wilson, N. C.

Bethany College
Cloyd Goodnight, President, Bethany, W. Va.

Bible College of Missouri
G. D. Edwards, Dean, Columbia, Mo.

Butler College
Thomas C. Howe, President, Indianapolis, Ind.

Christian College
Mrs. L. St. Clair-Moss, President, Columbia, Mo.

Cotner University
A. D. Harmon, President, Bethany, Neb.

Culver-Stockton College
John H. Wood, President, Canton, Mo.

Disciples Divinity House
Herbert L. Willett, Dean, Univ. of Chicago, Ill.

Drake University
Arthur Holmes, President, Des Moines, Iowa.

Drury School of the Bible
W. J. Lhamon, Dean, Springfield, Mo.

Eureka College
L. O. Lehman, President, Eureka, Ill.

Hiram College
Miner Lee Bates, President, Hiram, O.

Illinois Disciples Foundation
Stephen E. Fisher, Minister, Champaign, Ill.

Indiana School of Religion
Joseph C. Todd, Dean, Bloomington, Ind.

Kentucky Female Orphan School
Miss Ella Johnson, President, Midway, Ky.

Midland College
F. G. Jones, President, Midland, Tex.

Milligan College
H. J. Derthick, President, Milligan College, Tenn.

Missouri Christian College
R. L. Thorp, President, Camden Point, Mo.

Phillips University
I. N. McCash, President, East Enid, Okla.

Southeastern Christian College
J. H. Wood, President, Auburn, Ga.

Spokane University
A. M. Meldrum, Chancellor, Spokane, Wash.

Texas Christian University
E. M. Waits, President, Ft. Worth, Tex.

Transylvania and College of the Bible
R. H. Crossfield, President, Lexington, Ky.

Lynchburg College
J. T. T. Hundley, President, Lynchburg, Va.

William Woods College
Joseph A. Serena, President, Fulton, Mo.

College of Missions
(Cooperating)
Charles T. Paul, President, Indianapolis, Ind.

These All Died in the Faith

Miss Elizabeth Fay, November 26, 1919; Manhattan, Kansas. For forty-five years an active church worker.

Mrs. Charlotte M. S. Hosking, November 30, 1919; Baltimore, Maryland.

Mrs. S. C. Pierce, November 11, 1919; North Fairfield, Ohio. Age eighty-one years.

Mrs. Alma Allen, October 14, 1919. Age sixty years.

Mrs. Flora Ross Hatfield, September 21, 1919; DuQuoin, Illinois.

Mrs. Adda Naylor, October 8, 1919; Barnesville, Ohio. Member of the Christian Woman's Board of Missions forty-three years.

Mrs. Elizabeth Clark Haley, August 29, 1919; Santa Cruz, California. Wife of J. J. Haley, sister of Champ Clark.

Mr. R. G. White, minister; Washington, Pennsylvania. Age eighty-three years.

Mrs. Clarinda A. Hardesty, October 5, 1919; Santa Rosa, California. Age seventy years.

Mrs. W. B. Kerns, October 3, 1919; Bunceton, Missouri.

Mrs. F. M. German, October 3, 1919; Bonham, Texas.

"White Coal" in the Church

THERE'S a lot of beautiful water loosing its power over the waterfalls of America —loosing and losing. They call it white coal. There's a lot of honest energy in the church today foaming over the rocks of pay-the-debt and buy-the-coal and rescue-the-perishing with chicken pie suppers at half price. They call it the Ladies' Aid Society. Good and loyal to the core, this home guard of the church has been treated more like a body of marines that were just naturally expected to land anywhere that trouble was and not only carry the job to a finish, but do it well—anything from cleaning up the cemetery to buying a new hood for a smoking chimney, and pay for it stitch, stitch, stitch!

Oh, what a waste of the ministry of women! Oh, that one might free them from the task of the smoke-hood and set a child before them. Give them the things their hearts rejoice in, the tasks of ministry and mercy. What a world of "white coal" ready to move the machinery of love!

The other day we saw this wish come true. It was at Princeton, Illinois, where the teacher of a class of young married women who had been using their needles for war needs, proposed that since the war need was past they go right on, but switch their activities into the established program of the church. Specifically, she proposed that they sew for the orphanages of the National Benevolent Association of the Christian Church. This met with instant approval. But this teacher was a general and overlooked nothing. She saw at once that her class comprised but part of the women (and girls) of the church. She proposed to the rest that they form an organization with directors that would enlist every woman. It was done. Each member of the league or guild was to make two articles (from washrags to dresses). All material was to be new. An experienced seamstress amongst them guided them, especially in the cutting. A letter was written to one of our orphanages inquiring just what items would be most acceptable. Now they could act intelligently and do nothing at random—a valuable point to be remembered. Fingers began to fly and hearts to tingle with the thought that they were not only rendering a loving service to a host of little folks, but were helping the church to honor its Christ right in its own land and country. In all this cutting and sewing and talking and imagining do you think these folks had a good time? And what do you estimate was the value to the younger members of joining with their elders in this fervor of service?

Well, bye and bye the garments were completed and they brought them to the church for an evening of happiness. They hung them on the walls and over the rostrum and laid them on the tables, a great multitude of them. Then they invited their friends, and these modern Dorcases, improving a bit upon the model, refused to leave the exhibition of their work to any posthumous agents, however well intentioned, but insisted on themselves showing to their friends the garments that they themselves had made. Little Mary Alice conducted many a friend (and with what pride you may imagine) to see the two washrags she had made. Matron Nimblefingers showed the two dresses she had made for girls of ten, and Grandma Goodheart showed two each of pillowslips and sheets for single beds. The evening ended with very light refreshments at five cents a plate to provide money for more new material. Do you think that evening was a success for solid enjoyment? Moreover, there were some outsiders who caught the idea and hurried home to plant the seed in another church.

So when that happy evening was over they took all those pretty garments from the walls and packed them in a very large box—there was two hundred dollars' worth of finished garments, made mostly of laughter and good times, having cost much to nobody.

In due time the box arrived at one of our orphanages, and then what? Nothing but more good times. And when it came to trying on there were laughter and looking-glasses (what's a new dress without a looking-glass and a wry neck?), giggles of joy and blushes of pride and—oh, joy!—best of all, they fit, and they were new!

Then, last of all and maybe best of all, there came back to these needlewomen of Princeton, Illinois, a goodly letter of gentle and genuine gratitude for the big box of love. And in a public place they read the letter, and every one knew that Christ comes into the hearts of men "that their joy might be full." FRED KLINE.

As an addendum to Brother Kline's article on "White Coal in the Church," I wish to say a few words to that same loyal "home guard of the church" who have been losing their power, so to speak, in doing things that ought to be done in other ways.

Brother Kline tells of how the loyal home guard of the Princeton, Illinois, church have decided to use this white coal of energy in making garments and providing the things necessary for the comfort and support of the children in the orphanages of the National Benevolent Association of the church. That is well, very, very well, and we rejoice with Brother Kline over their happy work. But now, this is what I would like to add: We have some of the dearest old people in our havens of rest for the aged and they, too, need comforts and support, they, too, are made to laugh and be happy over the opening of a box of nice new and pretty things. Why not include them in the proposed activities? Of course, there are more children and more articles must go in their box, but might not the old people have one article from each loyal home guard, or even a third of the number of articles for their box? Dear friends, do not forget the old people. Their delight, their happiness and appreciation of what you may do will surely abundantly repay you for all you may do.

We hope many of our ladies' aid societies will follow the example of this fine society of Princeton. It will do them good as it will do good to the family in our homes whether children or old people, and help the governing boards in their problems of how they shall be clothed and fed and made comfortable. MRS. J. K. HANSBROUGH.

The Princeton Plan

THE guild was born in the hearts of a few women who wished to enlist the interest and efforts of the women of our church in clothing the children in our Christian orphanage in St. Louis. Their enthusiasm was contagious and in a few weeks most of the women and girls of the church were organized in groups of ten, with a leader for each group, and all had promised to furnish two new garments annually as their membership fee in the guild. Wednesday afternoon was set aside as guild afternoon when the women were to meet and sew for the orphanage. Twice each year an exhibition of goods made and contributed is held at the church when the membership of the church is invited to look at the display of garments and supplies.

The effect of the guild upon the church has been marked. It has resulted in increased liberality of time and money on the part of the women and many of the men are making cash gifts who were not interested in benevolence prior to the organization of this guild. The entire membership has a sense of pride in the work the women are doing and the cash offering to the National Benevolent Association more than doubled during the past year.

Socially this organization is reacting favorably. It furnishes a worth-while outlet for the social energy of the women. It takes the place of Wednesday clubs, thimble clubs and other social clubs of a purely social nature, for in the guild meetings this side is kept alive and light refreshments are served at the close of the work period. Every care is taken to create a splendid social atmosphere in the guild meetings.

The guild has appealed to several splendid women who are not members of our church, and they have been added to the list of the friends of the church through this work. They are naturally becoming more and more concerned with the work of the church and especially of the Willing Workers' Bible class, under whose auspices the guild work was instituted and is being carried on.

As a pastor I am delighted with the way in which this organization has linked us with those who need our help. We cannot serve without being helped ourselves, for bread cast upon the water will return in many ways. The growing feeling of friendship that comes from a comradeship in a worthy cause is one of the by-products of this helpful service and I can heartily commend the Willing Workers Guild to every church and minister in the brotherhood. I will be glad to answer any inquiries in regard to the details of the organization and conduct of the guild. CECIL C. CARPENTER.

Princeton, Illinois.

Willing Workers Guild, Princeton, Illinois

Great Survey Conference at Atlantic City in January

INVITATIONS have been sent to more than a thousand leaders in home and foreign missions, and other church activities for the World Survey Conference to be held at Atlantic City January 7 to 10 next. Those who attend will be the representatives of the evangelical denominations and boards, numbering nearly a hundred, which are cooperating in the Interchurch World Movement of North America.

The conference will consider the preliminary results of the world-wide surveys the Interchurch Movement has been carrying on for many months and decide on a joint program. The surveys will make it possible for the first time to visualize the whole task of the Church and to know approximately what it will cost in men and money for American Protestantism to undertake its fair share of responsibility for world evangelization. The various denominations will be asked to determine their individual responsibility, to frame their own budgets and to decide by mutual agreement on a date in the spring of next year for a united, simultaneous financial appeal both to their own constituencies and to American Protestantism as a whole.

The Interchurch Movement has made public the following tentative program of its activities next year:

Spiritual emphasis during January, beginning with Week of Prayer Conference, Field Department, Atlantic City, January 6-7.

World Survey Conference, January 7-10, Atlantic City.

Ministers' State Conferences, January 20 to March 1.

National Household Visitation under the auspices of the Home Missionary Survey, January-March.

Laymen's Conference, January 31, February 1-2.

Christian Stewardship: February 22, Stewardship; February 29, Life Enrollment.

County Conferences, February-March.

Metropolitan Conferences, February, March, April.

Township Conferences, March-April.

Life Service and Evangelism, March, culminating in a great ingathering on Easter Sunday, April 4, 1920.

Financial Campaign, probably last of April. Date to be determined by World Survey Conference.

May to September, Conservation conferences, also Missionary Education and General Interchurch World Movement Conferences.

Panther Attacks Dr. Mary Longdon

INDIA is the paradise of all sorts of wild animals. Even in India, however, it is not very often that the missionary has a personal encounter with any of the more dangerous inhabitants of the jungle, such as tiger or panther. In all the years since the Disciples of Christ began their mission work in India until now, no missionary had ever had even a scratch from a wild animal, or been bitten by a snake. When at last the fateful day arrived, it was not one of the men, who sometimes go out with guns to challenge the beasts—and take their skins as trophies—but one of the women who went out with empty hands to protect her homestead, to whom the lot fell.

This introduces the story of Doctor Mary Longdon's nearly fatal encounter with the panther. Doctor Longdon lives all alone on the edge of the jungle near the tuberculosis sanitarium at Pendra Road. In the small hours of the morning of October 14 the doctor heard something tearing down the little house near her bedroom door, where she kept some fine fowls on which she depends for nourishing food for the sick folks in the sanitarium. Without stopping to think much about it, she went out alone in the dark, just in time to see the shadowy form of a panther sneaking away toward the jungle. The intruder had fled on her approach, but no sooner had she locked herself in bed again than the fowls were attacked a second time. This time she rushed out and caught the thief inside the chicken house. She tried to drive him out with a stick. At first he refused to run away. Then, having escaped from a hole in the rear of the house, he came around to the front and suddenly threw his huge form upon the unsuspecting doctor. He seized her arm in his teeth, which passed entirely through the arm, and with his claws he tore her skin in a dozen places, scratching her badly from head to foot. The doctor's screams brought a patter of bare feet from cottages and hospital, for all the people knew she was alone with nobody but themselves anywhere near. At the sound of voices and flash of lights the panther reluctantly released his hold and again fled, growling, into the jungle.

Now here was the doctor at four o'clock in the morning, terribly wounded, and the nearest doctor many hours away—it was sixty hours before a doctor finally reached her. So, suffering from pain and shock and fright, she proceeded to tell Harri Singh, one of the old Damoh orphanage boys, how to clean the wounds and sew up the worst of them; and he did it.

As soon as might be, they telegraphed to Doctor Mary McGavran at Damoh. There is no other doctor at Damoh except the government surgeon. The native hospital assistant was very ill with fever and there was no one who could carry on the treatment of the one hundred and twenty-five to one hundred and fifty patients a day who were coming to the hospital, so it had to be closed. Doctor McGavran reached Pendra Road by the quickest possible way, sixty hours after Doctor Longdon had been mauled. She took the doctor to Bilaspur and there, Doctor Crozier helping in every way possible, they kept up the fight against infection and death day and night for weeks. Mrs. Penner, from the Mennonite Mission, a trained nurse, left her home and work in answer to a telegram and took the night work in caring for Doctor Longdon. After some days the fever began to abate, some of the wounds healed and at last reports, though still very weak and ill, Doctor Longdon was out of danger.

This story points several morals. *First*, when they took the doctor away from Pendra Road, Ivalu Andrus, one of the new missionaries from the College of Missions, went to Pendra and alone took entire charge of the hospital and sanitarium. The panther came back and prowled around the house as usual, and later killed a child, and still threatens the neighborhood for all anyone here knows. There is not an extra nurse or even another extra missionary to send to Pendra Road to be with Miss Andrus in this somewhat lonely place. There is no competent native assistant, either man or woman, to help with the care of the people in the tuberculosis sanitarium or in the hospital. Do we here at home believe that this is even good business, or that it is worthy of our people? The tuberculosis sanitarium, which serves our own and several other missions, and is a very haven of salvation to multitudes of Indian young people, is located at Pendra and is a great example from which other folks judge as to just what sort of people the Disciples really are.

Second. The Mennonite friends, our nearest and good Christian neighbors, had to cripple their own work and send one of their most needed workers to help out our overtaxed and undermanned Bilaspur station. No one out in India has yet suggested that these good friends are either "sectarians" or "denominationalists." The missionaries out there call them brethren in Christ and thank the Lord that they are there.

Third. The Damoh hospital for women and children, treating an average of one hundred and thirty a day, had to be closed for three weeks or more, because it is normally undermanned and inadequate, and has to close whenever an accident calling the doctor away happens, the doctor herself breaks down, or supplies run out. In that three weeks nearly three thousand treatments that ought to have been given—some of them matters of life and death—were not given. Is it any wonder that missionaries and native helpers alike, grow discouraged and fall ill under such circumstances?

Since the above account went to the printers further and worse news has come from Dr. Longdon. The wounds refused to heal. Tetanus set in and for four days her life was in momentary danger from lockjaw. The doctors had done all they could to anticipate this danger and had used serum as soon as it could be procured. On the twenty-third day, after five days of tetanus, she seemed to be out of danger for the time being.

Going and Growing

AT the last meeting of the Board of Ministerial Relief five names were added to the relief roll, two preachers, two missionaries and one widow. Increases were made to four, making the total per month allowed at this one meeting $130. This brings the total number on the roll up to 229 and the payments are now at the rate of $54,304 annually.

The Board is compelled to make many increases owing to the continually rising costs. Many new names are added at each Board meeting. This necessitates a much larger gain in receipts. We have faith to believe that when the churches know of the great and urgent needs they will respond to meet them.

The Board congratulates itself on the election of G. I. Hoover, evangelist of the Eastern District of Indiana, as a trustee to fill the place left vacant by the death of W. S. Dickinson. Mr. Hoover is deeply interested in all the enterprises of the churches and because of his wise counsel and discernment will be a very valuable addition to the Board.

Since the removal of W. S. Dickinson as vice-president, his place had been vacant. At this meeting President T. C. Howe was elected to this position.

Receipts for the year thus far make a good showing, the total gain over the same date last year is $2,893.67, indicating the continually larger place this sacred ministry has in the affections of the churches.

Is Their Fight Our Fight?

"LET no man suppose that progress can be divorced from religion, or that there is any platform written for the ministers of reform other than the platform written in the utterances of our Lord and Savior."
—Woodrow Wilson.

As has been said before, the Board of Temperance and Social Welfare is now launching its new and enlarged program, and in the future will stress and labor for the enforcement of law, for world prohibition, and for social welfare. Lincoln said regarding law enforcement: "Let reverence for the law be breathed by every American woman to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and in colleges; let it be written in primers, spelling books and in almanacs; let it be preached from the pulpits, proclaimed in legislative halls and enforced in courts of justice, and in short, let it become the political religion of the nation, and let the old and the young, the rich and the poor, the grave and the gay, of all the sexes and tongues and colors and conditions sacrifice unceasingly upon its altars."

A recent Methodist Temperance Bulletin under the heading of "Their Fight, Our Fight," says: "The war has cast a lightning-vivid flash of illumination upon the fact that all of the world's eggs are in one basket. What is produced in England and France and Scotland, and all Europe, goes into one pantry with the production of the United States." If this is true commercially, should it not be true socially, morally and spiritually? Are the people of our country to shut their eyes to the proceedings and happenings of the rest of the world?

Dr. C. W. Saleeby, an Englishman, has written to the "British Journal of Inebriety," concerning prohibition in the United States:

"It is not the monomania of a few so-called fanatics, but the general consensus of public opinion in all classes that has added the prohibition amendment to the Federal Constitution of the United States. The results of the drastic measures of prohibition already taken in wide areas, both urban and rural,

have widely convinced many, from governors of states downwards, who were opposed to such measures until they had been enforced. I was in twelve states, most of them 'dry,' and nowhere did I find any appreciable or respectable body of opinion asking for a return to the old conditions. I was enabled to compare the vital, criminal and industrial statistics in many states and cities before and after prohibition—in cases both of recent and of more remote enactment. Their evidence conforms to more than the most sanguine expectations, and it is particularly to be observed that the contrast was between prohibition and extensive measures of control. I had the advantage of personal conversation with several governors of states, and with more mayors, chiefs of police, medical officers and so forth, than I can remember. Their testimony was unanimous and enthusiastic.

"There is a general determination amongst American people everywhere to make the eighteenth constitutional amendment as effective as the rest of the Federal Constitution in increasing degree from January 16, 1920."

The following paragraph shows the readiness and willingness of representatives from other countries to cooperate with us in the suppression of the manufacture and sale of alcoholic drinks: "At the conclusion of a recent Washington Temperance Conference, representatives from Australia, Canada, Denmark, England, France, Ireland, Japan, Mexico, New Zealand, Scotland, Switzerland and the United States assented (subject to the confirmation of their respective organizations) to the constitution of a World League for the suppression of the manufacture and sale of alcoholic drinks. The United Kingdom Alliance of England, in its organ, *The Alliance News*, says: 'America has begun to think internationally, and the initiation of the proposal for a World League was the outcome of the recognition that only a co-ordination of all the forces working for the suppression of alcoholism could make the world safe for prohibition.'"

THE BOARD OF TEMPERANCE AND SOCIAL WELFARE.

First Report on the $100,000

THE Bible schools are striving to raise $100,000 this year as their offering to the Bible School Department of the American Christian Missionary Society. The campaign opened most auspiciously on Thanksgiving Sunday. Previous requests had so demanded copies of "Building the Church," the exercise for the day, that a second edition of this popular program had to be run.

Record-breaking offerings are reported for the first week of the campaign, November 23 to 30. The schools are multiplying in enthusiastic fashion all previous offerings for this cause. Cynthiana, Kentucky, last year giving $250, this year reaches the new mark of $633, the largest single Bible school offering ever made to the American Society. Kentucky also holds another record with North Middletown, a rural school, giving $350.

Most encouraging reports are coming from every section. Fort Smith, Arkansas, doubles last year's gift with $125; Jackson Avenue, Kansas City, Missouri, reports $120; Evanston, Cincinnati, goes from $226 to $311; Hopkinsville, Kentucky, raises $550; Houston, First, Texas, breaks the record for the Lone Star State with $316; Mansfield, Ohio, from $100 to $171; Pine Bluff, Arkansas, makes a century offering. Spokane, Central, with $400, Seattle, First, with $250, and Twin Falls, Idaho, with $500, assure victory in the Northwest. Atlanta, Georgia, First Church, wired $367, one dollar for every day in the new year. St. Charles Avenue, New Orleans, Louisiana, enters the century list. Paris, Kentucky, makes it an even half thousand dollars, and First Church, Jacksonville, Florida, $250. Reno county, Kansas, led by the great First Church Bible school of Hutchinson, makes a Living Link offering of six hundred dollars and will probably watch and help the good church at Palo Alto, California, come to self-support. The Indianapolis schools send nineteen offerings in one bunch, making it unanimous and every one showing increase.

The total for this first week in actual money received is nearly five thousand dollars, just about double the receipts for this week a year ago. In all, one-tenth of the $100,000 has been received by November 30.

It is hoped that December will be used to round out and forward all possible offerings. Let none of them go astray for every dollar is needed. By December 31 fully two-thirds of the $100,000 should be cash in hand.

The Bible schools are going over the top this year. Your school will delight to join in this Victory Campaign for *building the church* in the life of America.

ROBERT M. HOPKINS,
Bible School Secretary.
Cincinnati, Ohio.

The Dependent Child the Victim of Politics

IF THERE is any phase of social service that should be kept above and beyond the influence of politics it is the case of the orphan and dependent child. With our theory and practice of government, the state institution, as a rule, is not the place for a child deprived of the benefit and protection of his parental home. The fortunes of state institutions are influenced by party considerations and are too often used by politicians for private or party ends. Consequently these institutions and their helpless wards are often the victims of the gravest abuses. A special committee appointed to investigate the condition of a certain state orphanage reported that they found it in a generally demoralized condition. Abnormal children and children with infectious diseases were found mixing freely with those in normal health. There were some children in a condition to menace the health of every orphan in the institution.

The bathroom, the report says, "beggars description." Only two bathtubs and four washbowls were maintained for all the children in the main building. "The practice of allowing mentally deficient children to mingle with normal children should not be tolerated," the report says. And it further declares that "the mentally weak are not receiving proper medical attention."

There was no milk, because the cows of the institution had been condemned by a state inspector as being tubercular.

The state health board declares it is the fault of the state policy. They do not speak sparingly of the state board of control. This state institution is not worse than other institutions. Indeed, we suspect that it is equal to, if not better than the average. The condition that existed in this particular home is inevitable, sooner or later, to all institutions that must depend upon party politics for their support and direction. Until we have learned to render state service to our social wards, free from personal or party interest, the dependent child is far better provided for under the care of the Church of Christ.

The child's greatest need is love, constant love. The Church's largest asset is love. Her motives are of the highest. Her service the most unselfish. She is giving her life to save the lives of others. J. H. M.

What Answer Shall We Give?

A MINISTER of one of our smaller churches came to us recently seeking advice as to what to do with a man over eighty years of age, an active member of the church from boyhood. He has no kinfolks but his brothers and sisters in Christ. He has grown so feeble that it is unsafe for him to live alone. He has enough income to sustain him, but not enough to enable him to employ someone to care for him.

A woman seventy-five years old, a pioneer in one of our small town churches, has just written in, saying: "I am getting too old to live alone. I could pay the full cost of my living in one of the homes of the church, but not enough to enable me to board in a private family. I would like to spend my few remaining days in the company of my brethren."

A young deacon in one of our western churches has provided a home for years for his aged father-in-law. The increased cost of living and the failing health of his wife have made the burden more than the young people can bear.

She was a bright, promising little girl. A severe illness left her with a frail body and perhaps a mind that had lost its fine edge. After the death of her parents she made her home with a married sister. The sister and her husband, both of the richest cream of our brotherhood, are now both old and in rapidly declining health. They have asked the Association to take over their ministry of love and with it property to meet her modest needs.

What answer should the Association make to these and scores of appeals like them? It has not been its policy to admit anybody with anything like sufficient means for self-support. We have penalized property and put a premium upon poverty by declining to admit any but the most desperately poor.

From experience we have learned that there are many persons in our churches, both men and women, with a little income, whose greatest need is a home, care and companionship and who, if admitted to one of our homes, would come more properly as boarders than as wards.

What shall we do? Shall we enlarge our facilities for the care of the aged and modify our rules so as to receive such as these into our fellowship and under our loving care? We need your counsel. We await your reply.

NATIONAL BENEVOLENT ASSOCIATION,
2955 N. Euclid Ave., St. Louis, Mo.

BULLETIN CHRISTIAN CHURCHES, VANCOUVER, B.C., Nov.30, '19.

Miss Marie Beall's Sunday School class of boys gave $5.00 to Grandview's Contingent Fund last Sunday, so Bro. Gray reports.

Our city papers gave us 34 inches of space announcing the reception to Dr. and Mrs. Macklin and Mrs. Meigs. That's fine.

All enjoyed the duet with guitar accompaniment by Bro. & Sister Muro Sunday night.

Fairview's Sunday-school promised rejuvenation last Sunday as result of personal work by two teachers. Good. Someone has suggested that if the minister is at Fairview Sunday mornings there ought to be an adult class. What say you?

The Kirkwoods have bought a home at 2734 - W. 5th Ave. Call on them.

More than 30 boys from 3 or 4 Bible-schools were at the Conclave in our Grandview Church last Thursday night and enjoyed Mr. Miller's talk on Mountain Flowers. Mrs. McLean, Miss Chittenden and Mrs. Ely surprised them by serving cocoa and doughnuts. The boys have written expressing their thanks.

We enjoyed Bro. Roadruck's report of the Cincinnati Convention and were glad to have his visit.

An expert house-mover has informed us that to move the Fairview Church building as has been proposed is not practical. Therefore, until we can sell our property or some other way opens, we must make the best of present conditions. With everyone seeking to win souls for Christ and trying to edify saints in the faith we can do a great work even now. That's our business under the great Commission of our Lord. That does not wait on buildings but on persons. "To the work, to the work, we are servants of God".

To obey the Great Commission, that is the supreme thing for every Christian. Go, Preach, Baptize, (those who believe, repent and confess), Teach, And God's promise then is "Lo, I am with you always, even unto the end of the world."

Miss Maud Williams presents you with the bulletin this week.

Our chorus practice at Grandview the other night was fine. Let's try it again tonight.

The Mission Band in Grandview started off in fine style, 18 children were present the first day. Marie Beall is leader.

Miss Doris Brealey is putting in some good work on the Christmas program, beginning in time is half the task.

Grandview's Board Meeting is Tuesday night. The King's business again.

Miss Minnie Vautrin writes "Please give my greetings to the members of your church, especially to the Women's Missionary Society". She tells of a restful, pleasant voyage. Over 50 of the 94 first class passengers aboard were missionaries. Read in the November Ladies' Home Journal "- And 45 Missionaries". We hear that Miss Vautrin is to be Acting President of Ginling College for girls in Nanking.

Bro. Bert Wilson writes from Hong Kong, "Neither Mother-sills nor newspapers, nor height nor depth, nor any other creature is of any avail when the Equinox gets her back up. But I lived through it. Thanks for all your kindness".

A letter from Bro. Geo. W. Knepper of Spokane has this line in it: I do glory in the Vancouver churches and their fidelity and as for city, you Canadians will admit it is a wonder!"

On Thursday Dr. W. E. Macklin and wife and Mrs. F.E. Meigs sailed on the Empress of Russia for China. Aboard the vessel were Prof. John A. Williams and wife. Prof. Williams is Vice-President of Nanking University. All our people enjoyed the visit of the Macklins and their interesting addresses. The reception on Wednesday evening brought together not only our own people from Grandview and Fairview, but also a goodly number from Hastings St. Church of Christ and others. We were glad to welcome the Hastings St. people and hope they will come again.

The Fairview Aid Society which met with Mrs. Chittenden on Wednesday appointed a committee to complete arrangements for a rummage sale soon. It was felt that such a sale would not only prove a source of revenue but would also give opportunity for a worthy community service. Mrs. Kirkwood was enrolled as a member of the Aid.

Enterprise in Home Missions

The Literary Digest was not the original typewritten publication! Note also the contents of this Bulletin, then consider the following:

VANCOUVER, British Columbia, is a city of 100,000 people. Greater Vancouver, which includes a number of municipalities, has a population approximating 200,000. It covers an area 13 by 17 miles in extent.

We have two churches here. They are three miles apart. The writer is the missionary pastor of both. Both churches are about three miles from the post office, which is the center of the downtown section. Our members are widely scattered over the entire area of the greater city.

Our missionary societies are investing this year $900 in the support of our Vancouver work. They have been supporting the work nearly eight years, and the Church Extension Board has invested $10,000 in the two properties. If this investment is worth while year after year, then surely the expenditure of a few hundred dollars (about $1,000 in Canada) in an automobile would make the other investments more effective, bringing in larger returns. - - MARCELLUS R. ELY.

N. B. This is a worthy appeal. We know several people who will help, but not enough to provide the car. Shall Vancouver have it?

F. W. BURNHAM,
Pres. American Christian Missionary Society.

Roy N. Cloyd

THE Bible School Department of the American Christian Missionary Society is happy to introduce to our Bible schools a fine new worker among young people. He will be associated with Garry L. Cook in the Central Regional District of Indiana, Illinois, Michigan and Wisconsin. Mr. Cloyd comes to his task well prepared for a great life service as this brief statement furnished by Mr. Cook will indicate.

Roy N. Cloyd was born near Clinton, Indiana. His early life was spent near and in Clinton. He graduated from the Clinton High school, received his A. B. degree from Wabash College, then spent four years in the College of the Bible, Lexington, Kentucky, receiving a B. D. degree and doing a year's post-graduate work.

Mr. Cloyd did four years' student preaching while in college and was prominent in athletics, especially football and basketball. He holds a record in athletics.

For nearly two years Mr. Cloyd served as chaplain in the United States army, eleven months overseas, in England, France and Germany. He began his duties as Secondary Division Superintendent for the Central Regional District of the Bible School Department of the American Christian Missionary Society on November first. Mr. Cloyd is well fitted for work among young people, and has already made a fine impression. He will be located in Indianapolis with the Central Regional District offices at 821 Occidental Building.

Comparative Statement of Receipts for Two Months Ending November 30, 191

American Christian Missionary Society

(Including Bible School Department.)

	1918	1919	Gain
Churches	$3,826.57	$5,279.34	$1,452.77
Sunday Schools	2,754.67	5,786.90	3,032.23
Christian Endeavor Societies	69.50	154.10	84.60
Individual Offerings	97.39	233.00	135.61
Annuities	100.00	500.00	400.00
Bequests	103.90	100.00	3.90*
Special Offerings	438.23	--------	438.23*
Interest	2,324.14	3,276.64	952.50
Men and Millions Movement	2,331.30	27,446.51	25,115.21
Subscriptions and Literature	214.83	180.20	34.63*
Miscellaneous	1,687.03	1,648.60	38.43*
	$13,947.56	$44,605.29	$30,657.73

Bible School Department for November

Number Schools Contributing	163	218	55
Offerings from Sunday Schools	$2,064.24	$4,846.73	$2,782.49
Offerings from Individuals	24.00	29.00	5.00
Miscellaneous Receipts	3,055.81	2,932.43	123.38*
Total for month	$5,144.05	$7,808.16	$2,664.11
Previous Receipts	1,101.12	1,280.49	179.37
Total for Two Months	$6,245.17	$9,088.65	$2,843.48

Christian Woman's Board of Missions

Churches	$1,251.86	$6,081.93	$4,830.07
Missionary Societies, Circles, Etc.	8,240.32	37,886.25	29,645.93
Children's Organizations	972.39	796.99	175.40*
Individual Gifts	3,250.00	6,793.18	3,543.18
Men and Millions Movement	2,213.89	1,752.68	461.21*
Bequests	353.90	4,883.73	4,529.83
Interest	7,801.29	7,993.90	192.61
Literature and Subscriptions	5,041.80	2,146.45	2,895.35*
Mission Fields and Institutions	1,960.66	1,820.89	139.77*
Sale of Property	--------	3,569.25	3,569.25
Miscellaneous	939.58	1,531.95	592.37
	$32,025.69	$75,257.20	$43,231.51

Foreign Christian Missionary Society

Contributions from Churches	180	306	126
Cont. from Sunday Schools	69	87	18
Cont. from C. E. Societies	143	114	29*
Cont. from Individuals	81	127	46
Churches	$7,555.46	$11,817.33	$4,261.87
Sunday Schools	1,262.54	1,859.79	597.25
Christian Endeavor Societies	1,066.07	1,606.18	540.11
Individuals (General Fund)	3,430.09	2,851.27	578.82*
Individuals (Special Fund)	2,506.50	2,454.50	52.00*
Men and Millions Movement	1,404.03	693.50	710.53
Bequests	103.90	--------	103.90*
Miscellaneous	4,144.71	662.28	3,482.43*
Annuities	1,600.00	2,200.00	600.00
	$23,073.30	$24,144.85	$1,071.55
Gain in General Fund Receipts			$730.22
Loss in Special Fund Receipts			258.67
Gain in Annuity Fund Receipts			600.00

Board of Temperance and Social Welfare

Churches	$119.09	$138.39	$19.30
Sunday Schools	--------	7.10	7.10
Individuals and Men and Millions Movement	6.60	1,983.33	1,976.73
Miscellaneous	60.00	64.28	4.28
	$185.69	$2,193.10	$2,007.41

National Benevolent Association

(For October Only)

	1918	1919	Gain
Churches	$2,815.57	$6,033.61	$3,218.04
Sunday Schools	677.29	1,480.92	803.63
Societies	115.00	304.29	189.29
Individuals	2,494.13	6,127.79	3,633.66
Lodges and Welfare	90.00	910.41	820.41
Patients, Board, Administration	2,432.58	999.50	1,433.08
Annuities	1,100.00	2,942.57	1,842.57
Trust Funds	--------	1,850.00	1,850.00
Bequests	7,750.00	--------	7,750.00
Interest Earned	5.59	1,004.98	999.39
Men and Millions Movement	9,103.17	1,944.75	7,158.42
Misc., Rents and Rummage	202.61	184.58	18.03
	$26,785.94	$23,783.40	$3,002.54

Board of Church Extension

Churches	$4,566.10	$6,428.95	$1,862.85
Sunday Schools	24.50	229.59	205.09
Individuals	83.18	240.06	156.88
Annuities	820.00	2,100.00	1,280.00
Bequests	103.90	40.00	63.90
Men and Millions Movement	6,992.15	1,267.05	5,725.10
	$12,589.83	$10,305.65	$2,284.18

Board of Ministerial Relief

Churches	$1,750.95	$2,766.23	$1,015.28
Bible Schools	50.00	27.36	22.64
Individuals and Men and Millions Movement	475.82	364.00	111.82
Bequests	300.00	543.97	243.97
Interest and Rent	1,478.54	848.70	629.84
Miscellaneous	15.38	2,414.10	2,398.72
	$4,070.69	$6,964.36	$2,893.67
Pension Fund October 1, 1919			$52,513.05
Dues Paid by Ministers			1,189.99
Balance in Pension Fund December 1, 1919			$53,703.04

Board of Education

Churches	$627.26	$1,894.15	$1,266.89
Colleges	350.00	700.00	350.00
Miscellaneous	9.78	655.20	645.42
	$987.04	$3,249.35	$2,262.31

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$96.28	$118.64	$22.36
Individuals	316.50	173.00	143.50*
Literature	16.40	1.25	15.15*
	$429.18	$292.89	$136.29*

Grand Totals for All Boards

Churches	$22,609.14	$40,558.57	$17,949.43
Sunday Schools	4,769.00	9,391.66	4,622.66
Christian Endeavor Societies	1,135.57	1,760.28	624.71
Individuals and Men and Millions Movement	34,704.75	54,324.62	19,619.87
Bequests	8,715.60	5,567.70	3,147.90*
Annuities	3,620.00	7,742.57	4,122.57
Interest and Rent	11,609.56	13,124.22	1,514.66
Missionary Societies, Circles	8,240.32	37,886.25	29,645.93
Children's Organizations	972.39	796.99	175.40*
Mission Fields and Institutions	1,960.66	1,820.89	139.77*
Subscriptions and Literature	5,273.03	2,327.90	2,945.13*
Miscellaneous	10,484.90	15,494.44	5,009.54
	$114,094.92	$190,796.09	$76,701.17

* Loss.

Man Needed to Manage Sawmill in Africa

THE church at Ionia, Michigan, has recently given, through the presentation of Dr. and Mrs. Royal J. Dye, $10,000 for a sawmill and equipment for the African mission. This is one of the finest things which has happened for the African work in many a year. All of the lumber for the new hospitals, schools, churches and missionary homes must be gotten out of the forest. The old process of sawing by hand took endless time and the attention of the missionaries when they should be free for the distinctly missionary service. We need now an experienced man who can manage the sawmill, direct the native workers and the whole lumber and material supply for the African Mission in the Ten-year Advance program. Such a person would not necessarily have to have the full collegiate work usually necessary for missionary service. A married man is preferable. A man of this type of preparation who is looking for a great place of service could not find a rarer opportunity to help advance the kingdom of Christ than to undertake this work in Central Africa.

The Woman's Missionary Society

THE early months of the new year should be busy months for the women of the local missionary society. As we look back over the year just closing we realize there will never be an opportunity to do the things that were left undone in 1919. The new year opens with the greatest opportunity in history for women to render a mighty service for Christ and the world. There are no less than five hundred thousand women in our churches today who should be led to enlist in the joyful service of saving a world.

The Enlistment Campaign should be pushed to the limit. Every woman and young woman in the local church should be visited repeatedly and made to feel her responsibility to the great world task. Mothers need to be faithful to some definite work for the sake of their own children. One little girl down in Arkansas, whose mother was president of the local missionary society and a member of the State Board, prayed one night, "Dear Lord, bless mother in her missionary work. Dear Lord, bless her in her Board of Missions. Dear Lord, help her in her B. W. M." The prayer of that little girl is being answered. The missionary spirit will ever be in her life. Women who are sharing in the organized missionary work, are contributing as mighty an influence in the home and local church as to the farther-reaching service.

H. C. Combs

THE subject of this sketch was born in New Franklin, Ohio, October 8, 1866. He was educated at Mt. Union College, Alliance, Ohio, and the Bible College of Lexington, Kentucky, receiving a classical diploma from each institution. His first pastorate began in 1892 at Macon, Georgia, where he began with no building and only thirty-five members. After seven years' ministry he left a membership of one hundred fifty, with property of their own.

In February, 1899, he accepted a position as state secretary of Georgia, in which he served until December, 1901, when he accepted a like position in Virginia, coming to Virginia in January, 1902. He served as state secretary until January, 1916. Among the outstanding features of this work in Virginia are the following:

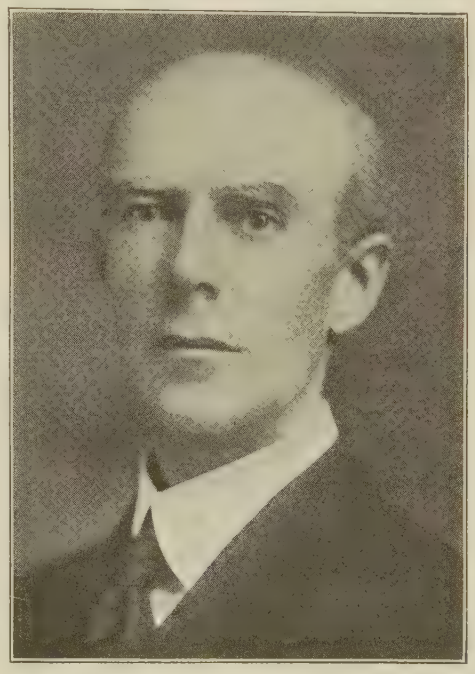
1. He succeeded in removing to a very large extent the anti-missionary spirit among our churches.

2. He advocated and succeeded in a measure in the grouping of county churches and placing pastors in fields so grouped.

3. He advised the building of parsonages for country groups of churches, so that the pastors of said groups could be centrally located.

4. He increased the Trust Fund of Virginia Christian Missionary Society from $6,000 to $17,000.

5. He encouraged the people throughout the state to invest money with the society under the Annuity Plan. In this he was also successful.



H. C. Combs

In the fall of 1915 he resigned as state secretary of Virginia and accepted the pastorate of the Portsmouth, Virginia, church. This church had just passed through a very strenuous time, and by his wise leadership and Christian bearing, he succeeded in reuniting a divided congregation, and has done a splendid work. Early in 1919 he began to show signs of breaking health, but, unwilling to give up, he forced himself by his indefatigable energy to push forward even with greater vigor, until finally he was forced to resign.

So great has been his service to the people of Virginia that they deemed it their privilege to raise a fund sufficient to grant him a twelve months' leave of absence on full pay, with the hope that this might be the means of restoring his health and sparing him for many years of useful service to our brotherhood.

At the recent State Convention a resolution was passed calling upon the churches of Virginia to respond to this appeal, and they have done so magnificently, thus showing to the world at large that we as a people are dealing honestly with those who serve in the ministry. Subscriptions already amount to two thousand dollars. Payments are made to the Virginia Christian Missionary Society, which passes the money on to the Board of Ministerial Relief, that we may not only honor the man, but also honor the agency which represents the brotherhood in such cases.

J. G. HOLLADAY.

Mission Study Classes

Mission study classes open up a vast and, to most people, heretofore undiscovered world. Someone recently said, "Our grandfathers were citizens of a state, our fathers citizens of a nation, but we are citizens of the world." If this be true, which it is, the women need to know something about the people and conditions of the world. The Christian literature of today affords great opportunities for busy women to inform themselves through mission study classes. Leaders in missionary societies should present the urgent necessity for the whole church to acquaint itelf with the work of Christian missions. The necessity and the value of mission study, both to the individual and to the cause, should be strongly and enthusiastically presented.

Women of the local women's missionary society are urged to cooperate with the church in holding a Church School of Missions. Where the church does not hold such a school, mission study classes should be formed under the direction of a capable leader. The book being used at this time, "A Crusade of Compassion for the Healing of the Nations," is one of the greatest study books ever published, and should be studied by every Christian.

Day of Prayer for Missions February 20, 1920

"TOGETHER" surely is the key word of this era. We have witnessed nations doing mighty things together, things impossible attempted separately. And we have seen the conquering power of a united front attacking sin citadels. Councils and federations have been born and waxed strong. An international mind and interdenominational vision have become existent. The line of demarcation between Jerusalem, Judea, Samaria and the uttermost part of the earth is fast ceasing to be a line of cleavage.

For many years missionary societies have been observing interdenominationally a day of prayer for foreign missions and a day of prayer for home missions. Now, at last, *together* the thanksgiving petition and intercession for home and foreign missions will arise. The first Friday in Lent has been chosen by the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for the annual observance of this united day of prayer.

Together these two organizations have prepared a program for February 20, 1920, based on the happily-inspired theme, "The World to Christ We Bring." Copies may be secured, one cent each, from the Christian Woman's Board of Missions, College of Missions Building, Indianapolis, Indiana.

This program will be ready and on sale January 1. "A Call to Prayer," a two-page card, contains topics for preliminary, preparatory prayer. These cards, which fit an ordinary correspondence envelope, should be widely distributed. They are now ready and may be secured free.

Notes and News

Word from the Northwestern home at Walla Walla announces forty on the waiting list. They demand the immediate enlargement of the building.

Mrs. Casselberry, the newly elected treasurer of the California home, recently celebrated the birthday of her good mother, who a number of years ago went to her final reward, by entertaining thirty-five of her friends at Massie Hall.

The American Christian Missionary Society has added to her corps of workers Chaplain Karl Borders, late of the U. S. S. North Carolina. Mr. Borders has been called to become superintendent of the Community House in Chicago.

And the Floridians not to be outdone by the Carolinians went on record in their convention at Tampa for an immediate campaign that should include a substantial sum for the work of the National Benevolent Association in the South.

The South Carolina brethren are not one whit behind their brethren of North Carolina in their devotion to the Association's ministry of mercy. They pledged themselves to a campaign for $25,000, $10,000 for the building of the Southern Christian Orphanage.

The State Convention at Robersonville, North Carolina, recently passed resolutions calling for an immediate campaign for a quarter of a million dollars, $25,000 of this amount to be used in providing a new, modern building for our children's home in Atlanta.

The campaign in the South for funds with which to erect a new building for the Southern Christian Orphanage at Atlanta is progressing with a gratifying degree of success. The campaign in Georgia yielded nearly $90,000. The campaign in Mississippi promises to reach $40,000 if not $50,000.

C. W. Houston writes of the work in Gloversville, New York: "The church at Gloversville is pressing forward and will, without a doubt, be absolutely self-supporting after this year. The additions have not been many, but are of the sturdy sort and mean very much to us who are the only living organization of Disciples in the county."

A few days ago the National Benevolent Association received a check from the Tomlinson Company of Wilson, North Carolina, for $100. It was sent through J. E. Stuart, minister of the church. The donors said that they wished to express their gratitude for a year of blessing and prosperity and selected the orphan children of our home at Atlanta as the object of their grateful expression.

Mr. and Mrs. E. C. Davis of India have been visiting among the churches since the Cincinnati Convention. Mr. Davis reports that the Missionary Conference in Yonkers, New York, under the Interchurch World Movement was an inspiring meeting. He writes, "The 'Lack of Missionaries' was a note too often struck to leave us overly happy, but we know the boards are doing their best to change that." Mr. and Mrs. Davis expect to attend the Student Volunteer Convention in Des Moines, December 31 to January 4. After that the College of Missions is anticipating a visit from them. They hope there will be new missionaries to go with them to India next fall.

Guy V. Ferguson writes thus encouragingly of the work in Rockford, Illinois: "Attendance and interest increasing. Additions almost every week. Primary obedience keeps the baptistry filled all the time. Our Endeavor is doing good work. One volunteer for the mission field. Miss Beulah Thomas leaves in February for the College of Missions. The work is moving on in an encouraging manner."

Word has come of the safe arrival in Porto Rico of Mr. and Mrs. T. C. Perry. Just before the gangplank went up our missionaries on the dock thought they recognized their new co-laborers. Miss Mills held up a copy of WORLD CALL, the new arrivals nodded assent, and no further introduction was necessary. They were soon happy on their way to Bayamon together.

A recent mail brought two very urgent applications from two aged ministers, both receiving pensions from the Board of Ministerial Relief, but still both sorely in need of a home. Either we must make it possible for the Board of Ministerial Relief to pay larger pensions or we must cordially welcome these aged ministers of the Word into our homes for the aged.

The Florida State Convention at Tampa expressed its great delight over the prospect of having a home for the aged located in their midst. They appointed the following named persons to serve as a committee to assist in the direction of the home to be located at Jacksonville: John T. Boone, chairman; C. W. Zaring, treasurer; C. G. Sneed, Mrs. Fred Bowen, Mrs. Jennie Clarkson, R. A. Russell, Mrs. Peters, Jacksonville; C. O. Woodward, W. G. Brorien, Tampa; I. E. Adams, Miami; G. W. Mershon, Lakeland, and Mrs. A. O. Smith, Lake Butler.

A fine report from Alameda, California, W. C. Jones, pastor, follows: "As a result of a short evangelistic campaign we have evoked considerable interest in the community and eighteen were added to the church. A Christian Endeavor Society of thirty members has been organized. Last Sunday one hundred and sixty scholars attended our Bible school and ere long an evangelistic effort will be launched on behalf of our children. All departments of the work are showing valuable improvement."

S. T. Willis of Duluth, Minnesota, says: "The work is starting nicely this fall. Our annual meeting October 7 showed all departments in fine condition and growing. A total of something over $5,500 was put into circulation to the account of the church. Of that amount $1,500 was paid on the principal of the debt, nearly $200 for interest, and $425 for missions. The spirit of the meeting was happy and hopeful and the outlook is prom-

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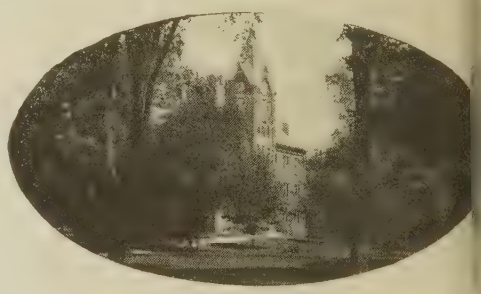

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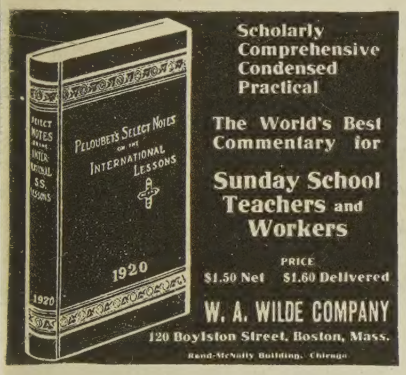

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ising, but everything in the way of success depends on the completion of our church plant. That must be accomplished in 1920, but the Church Extension Board will have to give us $20,000 and also make a loan to enable us to do it."

The work in Rochester, New York, under the pastorate of Harold E. Dickins, has taken on new life. From the October report we read: "During the past month we have voted to purchase the five-room cottage adjoining the church on Columbia Avenue. We will get possession just as soon as we make the necessary financial arrangements. This cottage we will use this winter in order to relieve our Bible school congestion. We are at the present time too crowded for good work. Last Lord's day morning we had 40 children—two different departments and two sets of lessons crowded into a room about 20x28. Our attendance for the morning was 114. No special effort was put forth and no special program, just interest. Next Lord's day will mark the beginning of the second year of the present ministry. We are looking for an attendance of at least 150 to be crowded into an auditorium seating 100."

November 27, 1919.
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We have finished our furlough and spent most of the time among the churches. We wish to express our appreciation of the kindly reception we experienced everywhere. We now realize that we are representatives of the Church of Christ sent to China to do the work of the Church. In the early days it seemed that we were doing our mission work and that the churches were merely encouraging and helping us. Now we serve the Church in her work. We thank the brethren and sisters everywhere for their cordial reception and treatment.

Our feeble efforts are made effectual by the encouragement and prayers of the saints.

We are setting sail on Thanksgiving day and we have gratitude in our hearts that we are again permitted to work in such a great field. W. E. MACKLIN.

H. L. Patterson, Kingsport, Tennessee, reporting his October work, says: "I held a ten-day meeting at Butler, Tennessee, commencing September 29. The audience the first night numbered 40. It increased to 200 and closed out the last night in a rain with 150 present. Butler is a small town of 800. Our membership there is 15 with no house of worship. We held services in the Methodist Church. There was one confession. As a result of my visit they will arrange with some professor to preach there once a month. The Corning Glass Works of New York have purchased the shell plant and will remodel and build with a view to employing 300 workmen. They are now grading for the new buildings. The dye plant, which has been closed down about four months, has announced that they will resume operations the middle of the month with a force of 300. Mr. Johnson, manager of the Improvement Corporation, has agreed to point out our building site this week. High pressure must be put on to get a building as soon as possible as we are too crowded in our present place for our Bible school work."

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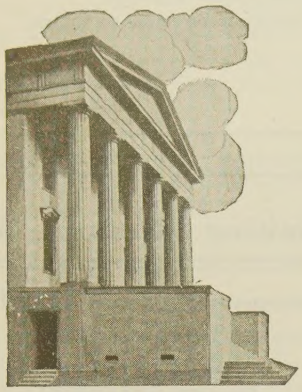

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F. E. Livengood, Jubbulpore, India: My chief business this month, as in all the months I have been in India, has been the study of the language. I expect to take my first Hindi examination, and my first Urdu examination, next month. The first of the month Mrs. Livengood and I returned to Jubbulpore from Landour, where we had spent the hot weather. On the way down we stopped to see the sights in Delhi and Agra and to see the work in Bina and Damoh. We shall both be glad when we have enough of the language to do some real work.

Dr. A. L. Shelton, Batang, West China: It appears to us from reports from everywhere that the church is developing and that things will go forward now. I was just discussing the world situation with our evangelist, whose name is Lee Gwa Gwang, the other day and at the close he, in his quaint Chinese way of saying things, said, "Well! I guess the devil must have palpitation of the heart these days." We watch with deep interest the things that are being done and my one regret is that I am not twenty-five years old instead of forty-five. The opportunities are so great, and are growing greater day by day, and a man's ability to ride a mule over mountains 17,000 feet high declines rapidly after he is fifty years old. But I thank God the man and the opportunity came together when you sent MacLeod. He can't be beat.

W. H. Erskine, Osaka, Japan: We have been greatly cheered and blessed by a flying visit from Bert Wilson. He had a hard day in Osaka, but did us much good. We used every minute of his time. He gave three addresses, and we had conferences with him between times. We hope that some one will come to Japan and study the field and workers as he plans to do in India. The Institute continues to prosper and we are kept busy. Prices have risen again in Japan and strikes are taking place everywhere. In Osaka the street car men are off today.

Herbert Swanson, Vigan, P. I.: Everything is going as well as usual with the work in the evangelistic field, and in the dormitory and the Bible college as well. It is keeping us pretty busy, even when we slight everything that can be slighted, but we hope for a relief pretty soon for we are looking for Mr. Saunders about the first of the month.

Mrs. George E. Miller, Mungeli, India: We are finding plenty of work since returning. We went out to Fosterpur and spent a couple of days there with the Christians. Mr. Shah and his family are doing a splendid work. His house is just about finished and they are pleased with it. The government has famine relief work there and we went to see that. They have a big rock quarry and over two hundred workers, half of whom are children. They had about fifty non-workers at that time, that is, those who are not able to work any more. There were deaths every day. The workers receive from four to six cents a day for breaking rock. This is the first time I have seen famine conditions. These poor people were nothing but skin and bones, and the wonderful thing to me is that many of them seemed rather happy.

Dr. C. C. Drummond, Harda, India: We have had excellent meetings with the patients and have had a chance to speak to a large number of people. The month's statistics are as follows: New patients, 1,228; treatments, 2,574; in-patients, 7; operations, 22; visits to homes, 141. This makes an

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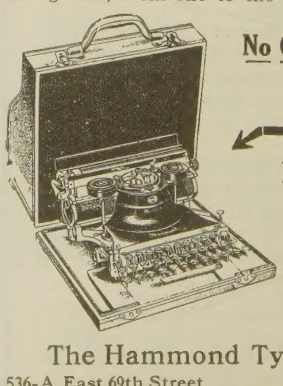

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erage daily attendance at the dispensary of . We feel that we have the good will of e people and the attention they give to the eaching of the gospel is encouraging. In r medical work we have a great variety of seases to treat and yet many cases have simr symptoms. Among the cases we are eating now there is a woman about thirtye years of age who has leprosy. I am givg her a new treatment—Sodium Gynocarte by intravenous injection. She is of good mily and lives in a village not far from arda. She comes three times a week for eatment. I am hoping for good results in is case. This is the season for malarial ver and we are having many cases of it.

A. F. Hensey, Bolenge, Africa: In spite of any absences, I have been able to help in e evangelistic work at Bolenge, and we are ving a good year. There have been 509 ptisms, and the offerings for the first six nths are about $900, or some $200 more an for the same period of last year.

C. E. Robinson, Osaka, Japan: The redeling and rebuilding of the Tennoji Mis n Home and the Tennoji kindergarten, essitated by a new electric car line, have en completed. The Erskine family are hap in their new location and the kindergar n is flourishing. A splendid young woman as baptized in the Tennoji church since the l report.

Mrs. Lillian Johnston, Nearing Boma, rica: We get to Boma today. We ought get up-country in ten more days. We have de excellent time and have had an unually cool voyage. Even now in the Congo ver it is cool. The rains have not begun t, so the river is so low that it was necesry to unload cargo to lighten the ship so at she could get over the sand bar. The by has done well. If he continues to do ll, we shall have solved a great problem r ourselves and others regarding children the Congo.

Miss Edith Eberle, Laoag, P. I.: When olera is everywhere; when people are dying l around you; when you have 45 girls to ep, girls who by their carelessness and infference might well say, "I will have cholera, one shall help me"; when it is your turn running the dormitory mess, you don't get uch further in your missionary work than iling water, scalding dishes just before ing, dipping the everpresent banana in boilg water, keeping fresh antiseptic for washg hands, and seeing that it is used, asking ntinually, ceaselessly, "Did you wash your nds?" "Was it boiling?" "Did you scald ?" watching what they eat and where they t it, keeping jars of boiled water covered, aching new girls and different squads to il, scald and wash, when they think it's oolishness," incidentally teaching your six seven periods daily, trying to do a few her things, too—well, did it accomplish uch for Him?

Miss Rose T. Armbruster, Akita, Japan: Busy" hardly describes the past month of ptember, it was more a grand rush from orning till night. Thirty meetings of vaous kinds with a total attendance of over 0, with 10 persons taught in my home, and women taught at their homes is my personal cord, while the Bible women made many ore calls. The kindergarten opened Sepmber 10 and by the 15th had full attendce with yet a waiting list. Miss Garst turned to Akita on the 23rd and took charge of the kindergarten a few days later, so this relieves me of that responsibility, and I hope to have time to do some other long-plannedfor things. September 19 the Akita City Sunday School Union met with me to reorganize for work after having had no meeting for over a year. They re-elected me president. More literature is being bought and read than ever before, especially by women. September 15 being the annual city religious festival we had street preaching that afternoon and until late at night, and also sold many New Testaments, hymnals and other Christian literature.

R. A. MacLeod, Batang, West China: Average attendance in Sunday school, 222; inquirers' class, ten. Our building is too small to accommodate the school and we are planning to move into larger quarters.

Ray E. Rice, Damoh, India: July was a month of new beginnings in the Boarding School. The old boys came back to school, and we have a lot of new boys. We never had such an enrollment. We now have 234 boys. Mr. Plopper has always urged us to get more boys, for support could be had for more, and we are getting the boys. The fact is that the rooms and hostels are filled and we have few places for more. If the number goes over 250, measures will have to be taken to house the boys. The outside Sunday school

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The American Christian Missionary Society

108 Carew Building, Cincinnati, Ohio

work has gone on very well. Someone in Washington had a lot of picture cards sent out from the Christian Board of Publication and they are doing wonders in the village schools. A grant of rupees 1,135, or about $375, has been granted by the government for the rebuilding of McLean Hall. This is much appreciated. All are well in the station. Dysentery is our pest at this time among the boys.

J. E. Moody, Bilaspur, India: We reorganized our Sunday school this morning. There were over three hundred present in the Central school and nearly seven hundred in the outside schools. Many of our teachers have taken training courses. Five sat last month, three getting honor certificates from the India Sunday School Union, and two getting first-class certificates. I have had ten in another class called "Bible Knowledge." They are now ready for their examination. Recently six girls from the boarding school and four boys were baptized. Several are under training and are nearly ready for baptism in Moripar, Savatal and Amora.

Dr. Mary T. McGavran, Damoh, India: The attendance at the mission dispensary ran high last month, there being 105 a day. We find more people suffering from digestive disturbances due to famine conditions than for many years. These patients are usually children and the death rate among them is high. Deaths in the boarding school have been many from this cause. We are having to refuse children on account of the lack of money.

A paper published in Jamaica gives an account of what was called a miraculous escape from sudden death of one of the workers of the Christian Woman's Board of Missions: "Mr. C. S. Shirley was returning from the outstations in Portland, and was riding home across the mountains. In going over one of the narrow footpaths along the steep hillsides he overtook a party of women with donkeys traveling in the same direction, and would have passed by. He had just got abreast the first donkey when the whole platform of earth overhanging an awful precipice gave way beneath the weight of his horse. The next instant both horse and rider were falling to certain death into the awful abyss below. Providence intervened, and not far below the brink of the precipice they were caught by a growth of withes that thickly clothe the side of the descent, the horse's feet upwards and the rider with his foot fastened in one of the stirrups, dangling in space.

"The plucky women immediately came to the rescue. Though a perilous undertaking, they managed to extricate the parson and pulled him up to safety. Getting the ropes round the neck of the animal they succeeded in getting it up, looking more dead than alive. Fortunately, it revived and not long after plunged to its feet, not much the worse for its terrible experience. Had the support failed in the least the story would have been entirely different."

Miss Edith Parker, missionary to Tokyo, Japan, was recently made very happy by her Living Link Church at Carrollton, Missouri, when they presented her with a new Corona typewriter, which she is taking back with her to her field. The usefulness of every missionary is greatly increased by having a typewriter.